

THE
BEAUTY
OF
HOLINESS

IN THE
Common-Prayer:

As set forth in
Four SERMONS
Preach'd at the
ROLLS CHAPEL.

By *THO. BISSE*, D. D. Preacher at
the ROLLS, and Chaplain in Ordinary
to His Majesty.

Published at the Request of the Audience.

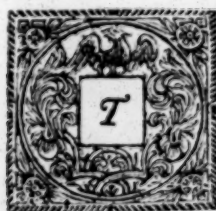
L O N D O N:

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T H E
PREFACE.



THE world may justly expect an Apology from me for publishing these Discourses, after so many large works already written upon our Liturgy, that have been received with general approbation. But yet as these have been the better received, because written in different ways; so this Performance, whatever it is in itself, yet being the first published upon this Subject in the way of Sermons, may upon that account, meet with some reception, and (I hope) prove likewise of some service to the world.

A 2

Besides,

The P R E F A C E.

Besides, the Rest have been compleat works upon the whole Liturgy, having gone thro' all the Offices of it: whereas I have only separated that Part of it, which contains the Service generally used on Sundays and Holy-days, when there is no Communion: and so have cut off all that critical knowledge of the Calendar, Rubrics, and Prefaces coming before, as well as of all the particular Offices following it, namely, of Baptism, Confirmation, &c. which the others have treated of. For the use of these, tho' of standing necessity to the Church, yet as to particular persons is occasional; and by consequence the knowledge of them cannot be of that importance, as of those that return in the constant Service of the Church.

*Now there is in our Liturgy, as in most other things, a twofold excellency; the one intrinsick and real, when it is
considered*

The PREFACE.

considered in itself; the other external and comparative, when it is set off, and, as it were, shaded with the inferiority or defects of others. My principal aim has been to represent it in its own perfection: and if I have been drawn in to give it also advantage from comparison, it has been where it lay upon me to clear it from objection. So that if upon this comparative view I have had occasion to glory in the superiority of our Worship, let those Objectors know, that they have compelled me; since doubtless it ought to have been commended by them, rather than loaded with calumnies and accusations. But if they think themselves bound in conscience thus to oppose it, notwithstanding it is both excellent in its nature, and established by authority; there is a double tie of conscience upon us, who are in possession of so admirable a worship, to stand up in its defence.

Where-

The PREFACE.

Wherefore had I boasted somewhat more on its behalf, I should not be ashamed: yea, I should think my self wholly unworthy of the Gown I wear, should I be at all ashamed or afraid to speak out in vindication of that worship, which it is the duty, as well as glory, of my Office, to offer up before the Congregation.

I must beg the favour of the Reader to consider two things; the one is, that the Liturgy is a Subject of vast extent and variety; and that therefore in a work of so narrow a compass as This, which has indeed the recommendation of being the smallest in the kind, he cannot expect much to be comprised. The other thing I beg the Reader to consider, is, that these Discourses were designed only for the Hearer, without the least thought of making them Publick; and must therefore be allowed to come short of that substance and accuracy

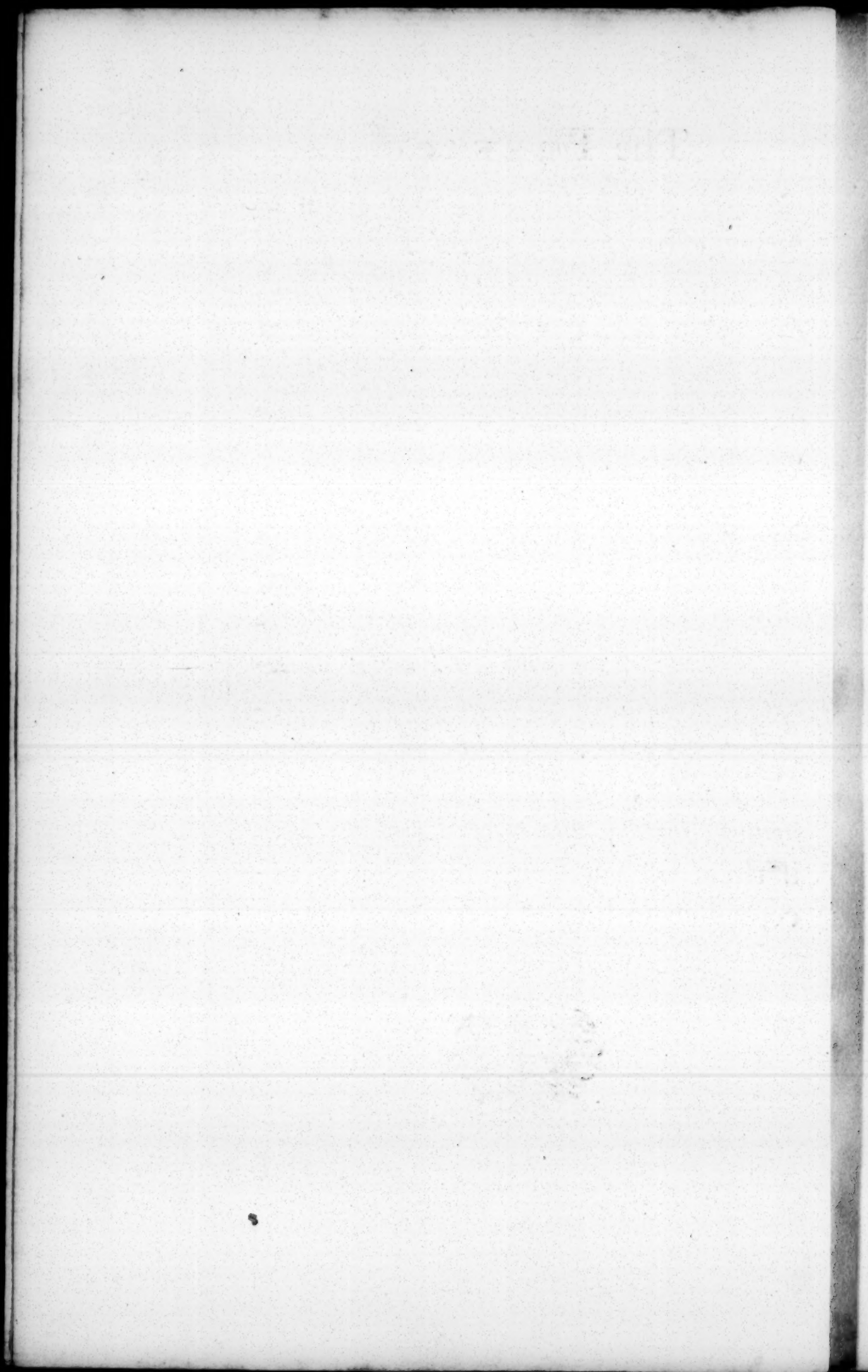
The P R E F A C E.

curacy, which I should and ought to have taken care of, had I composed them with such a view. All I shall say in the behalf of them, is this, that had I been at liberty to have kept them by me, they might hereafter have come abroad perhaps to better advantage.

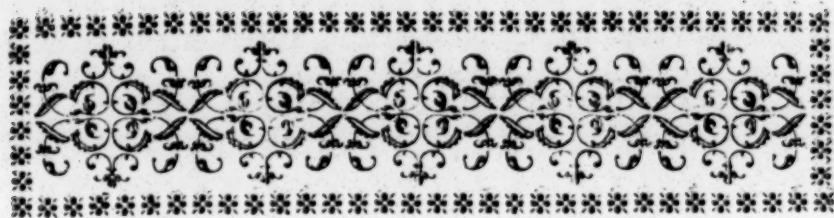
However being conscious of a sincere intention in them, namely, of promoting the honour of God in his own house, and that by edifying the People in the Offices thereof, I do with an humble confidence presume to present them, imperfect as they are, as a small Offering on God's altar, at which I have the honour to serve; and where I know, that if there be a willing mind, it is accepted according to that a man hath.



T H E



(I)



THE
BEAUTY
OF
HOLINESS
IN THE
Common-Prayer.



I CHRON. xvi. 29.

Worship the Lord in the beauty of holiness.



SINCE the worship of God is Serm. I.
the greatest and most honoura-
ble among all the acts and em-
ployments of the children of
men, from which as the meanest
are not excluded, so neither are the greatest

P. B. 37.

exempted:

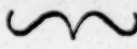
la.

Serm. I. exempted ; since the highest among men, even they that sit on thrones, must bow down before the altars of the Most-high, and do never appear in so true glory in the eyes of God and of men, as when, like those above, they fall down before the throne and cast their crowns before the throne ; surely this universal work or duty of man ought to be set off with the greatest order and magnificence, *with the beauty of holiness*. When King *David* left instructions to *Solomon* for building the Temple, he gave in charge, that it should be *exceeding magnificent* : and the reason afterwards given is itself exceeding awful as well as just : *for, saith he, the palace is not for man, but for the Lord God*. As the house of God, so the worship performed in it should in like manner be *exceeding magnificent*. For it is a work of a superior and incommunicable nature : it is not a respect paid to our Superiors ; it is not an offering made to our Governors ; it is not an homage done to our Princes : No ; *worship is not for man, but for the Lord God*.

1 Chron.
22. 5.

Upon this account when God chose *Israel* for his peculiar people, we find that both in the first framing of their worship by the hand of *Moses*, and afterwards in the enlarging of it by the hand of *David*, he left nothing to the
Invention

in the Common-Prayer. 3

Invention of man. For as the Tabernacle, with Serm. I.
all the vessels of the Ministry, was made *ac-* 
cording to the pattern God shewed to Moses Exod. 25.
in the mount; so when David gave to Solo-^{9.}
mon the pattern of the Temple, to wit, of the
Porch, of the place of the Mercy-seat, of
the courts of the Treasury of the dedicate
things, also for the courses of the Priests and
Levites, and for all the work of the Service,
and for all the vessels of the Service, in the
house of the Lord; *All this, said David,* ^{1 Chron. 28. 19.}
the Lord made me to understand in writing
by his hand upon me, even all the works of
this pattern.

Now as this Temple was made after the pat-
tern of the Tabernacle, tho' in much larger
dimensions; so the Christian Church is built
after the pattern of the Jewish, tho' of a
much larger comprehension. Christ, the build-
er of it, was pleased to erect it upon the same
plan, to retain the like essentials, like in na-
ture and in number. For instance; as the en-
trance into the Jewish Church was by Circum-
cision, so the entrance into the Christian
Church is by Baptism. Again, as every one
that was Circumcised, and thereby become an
Israelite, was obliged to eat of the Passover; Exod. 12;
so every one that is Baptised, and thereby be-^{48.}
come a Christian, is bound to partake of the

4 *The Beauty of Holiness*

Serm. I. Lord's Supper. These two Sacraments, Baptism and the Lord's Supper, being ordained by Christ himself, are doubtless Essential to his Church; insomuch that if there be any Congregation, that calls itself a Church of Christ, whilst it retains not these Essentials, we may pronounce of it, that it *is none of his*.

Again, as in the Jewish Church there were appointed three Orders in the Priesthood, High-Priest, Priests, and Levites: so in the Christian Church are appointed Bishops, Priests, and Deacons, in a like subordination. This Ecclesiastical government in these three Orders, which was instituted by Christ, and planted by his Apostles, and so continued down in all Churches of the Saints, is no less Essential to the Christian Church, than the like Orders in the Levitical Priesthood were to the Jewish. For as St. *Paul* argues concerning this latter, *there being a change of the Priesthood, there is of necessity a change also of the Law*, that is, the whole Jewish Polity; so may we not more strongly argue concerning the former, should there be a change of the Priesthood, must not there be of necessity a change also of the Church, that is, the whole Evangelical establishment? But however that be, however God may dispense with the

the

Heb. 7.
12.

in the Common-Prayer. 5

the breach of his own Ordinance, yet let us Serm. I.
pour out our daily thanks to him in the Con-
gregation; that these three Orders are rightly
retain'd, and the two Sacraments duly admin-
ister'd, in our establish'd Church.

Thus then the Essentials of the Church of
God were prescribed and commanded to us
Christians, as they had been before to the
Jews: but then as to the Ceremonials, the
modes, the times, and circumstances of Wor-
ship, the habits of the Priesthood, the courses
of their Ministry, the vessels of the Sanctuary;
in a word, *all that is for the work of the
Service in the house of the Lord*; all these
things which were prescribed under the Law,
are now under the Gospel left at liberty, with-
out any particular direction or restraint, but
only that general Rule or Canon of the Apostles,
let all things be done decently and in order. 1 Cor. 14.
40.

This Apostolical Canon hath been faithfully
observ'd by those holy men, who compiled
the Form of our Establish'd Worship. Those
wise master-builders, who at the REFORMA-
TION had the charge of that great work, con-
trived all its Ceremonies with such significancy,
placed all its Offices in such regularity; that
we may justly take up that boast of *Tyrus*
concerning our *Sion*, that *her builders have* Ezek. 27
4
perfected her beauty.

B 3

My

6 *The Beauty of Holiness*

Serm. I. My present undertaking shall be to vindicate
 and recommend the publick service of our Liturgy or Common-Prayer ; that so all they who upon that account *have evil will at our Sion, may be confounded* ; and that all those, who for the sake of her worship with her prosperity, may be confirmed. To this end have I chosen this exhortation of holy *David*, that *man after God's own heart*, the first of men desirous to build an house for God, above all men zealous, above all men skilled in ordering all things in the offices thereof : and whom, as a peculiar reward of his pious zeal, God hath so highly honour'd ; as that his language hath been the general language of his Church even unto this day. Harken therefore unto this exhortation, taken out of that Psalm of Thanksgiving, which *David* deliver'd to the Priests and Levites, now first establish'd into a Choir, to be *sung continually before the Ark of the covenant of God*, as we read in the beginning of this chapter. *Worship the Lord in the beauty of holiness.*

Which words contain two Qualifications, the one absolutely necessary, the other highly fitting, for the worship of God. The first is, that it be Holy ; the second, that it be also Beautiful : and when both these are united, then may we be said to *worship the Lord in the*

in the Common-Prayer. 7

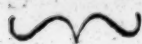
the beauty of holiness. And both these we Serm. I. hope to shew to be in the most eminent degree contain'd in our Liturgy, that is, the Form of Common-Prayer establish'd in our holy and renown'd Church.

I. The worship of God must be Holy.

David, who first undertook to build an habitation for God, declares, that *holiness* Psal. 93. *becometh his house for ever.* But indeed holiness is not only becoming in our worship to make it a reasonable, but also necessary to make it an acceptable Sacrifice unto God : For the publick worship is as the garment of the spouse of Christ, wherein she cannot so much as appear before God, unless it be *with-* Ephes. 5. *out spot*; nor indeed glorious, unless it be also ^{27.} *without wrinckle.* This her garment therefore which she wears in the Sanctuary, must not be in the least defiled; nor if possible, any way discomposed.

In the frame of the Jewish worship, of whatever kind the Sacrifice was, whether a lamb, or bullock, or sheep, or goat, it was to be without blemish : *for whatsoever hath* Lev. 22. *a blemish, that shall ye not offer, for it shall* ^{19, 20.} *not be acceptable for you.* And therefore it was necessary, that the Sacrifice of Christ, whereof all the Legal Sacrifices were but types, should be as the offering up of

Serm. I. a lamb *without blemish and without spot.*



If we look to the end or effect of all worship, whether by Sacrifice among the Jews, or by Prayer among Christians; what next to that principal end of all our actions, the glory of God, what is it with regard to our selves, but to make the comers thereunto holy by taking away Sins, which are the stains and blemishes upon the conscience? And how can that offering purify, if it be not itself pure? How can it purge the conscience and sanctify the affections, if it hath any tincture of unholiness?

But as the end, so much more the object of our worship requires, that it be holy: because the *Lord our God is holy*, therefore we must worship him with *an holy worship*. He is that inexhaustible fountain of holiness, that fills heaven and earth with its glory, and discovers every thing in both, that offends. And if in the worldly Sanctuary the *Shekinah* or Glory sate over the Mercy-seat, filling the house of God with light; how must that immense divine Holiness, the true *Shekinah*, abiding in the Holy of Holies above, fill the great Sanctuary of heaven with the majesty of its glory? What is it, that is represented to us as the perpetual subject of adoration in the heavenly Choir? Is it the Wisdom, or Power,

in the Common-Prayer. 9

Power, or Knowledge, or Eternity of God? Sermon I,
No: it is only that glorious attribute of his Holiness: It is from this song, that the Angels and Saints *rest not day or night, crying, Holy, Holy, Holy, Lord God Almighty.* Now as the patterns of heavenly things left us in the Jewish worship, and these nobler representations of them given us in the *Revelation*, serve to impress upon our minds great and awful Ideas, fit for the Sanctuary of our great and holy Lord God; so do they abundantly declare, that (above all other ingredients and qualities necessary to the worship offered up therein) it should be an holy worship. Rev. 4. 8.

Neither bring we these things out of Scripture, as arguments to convince your judgments, so much as to exalt your affections: For does not Reason itself, without these lights and patterns of Revelation, declare that whatever is God, must be infinitely holy; and whatever is thus holy, cannot be pleased with any thing that is unholy, not even in our persons, much less in our offerings? Does not Reason testify with Scripture, that the *sacrifice of the wicked is an abomination to the Lord?* Prov. 15. 1
8. How much more if the sacrifice itself be also wicked, if it has any kind or degree of sinfulness in it?

Let

Serm. I. Let us now turn our view upon the publick worship established in our Church, and enquire if it be suitable to the holiness of that ever-blessed Being, to which it is addressed, namely, if it be an holy worship. And upon the strictest enquiry, even of its enemies, nothing that can offend, is chargeable upon it: No blemish, spot, or imperfection can be proved upon this our publick Sacrifice. All its prayers, supplications, intercessions, thanksgivings, hymns, confessions, absolutions, and whatever else makes up the body of our Service, all these are in themselves perfectly holy, without any remains of Superstition, any tincture of Idolatry: and they all tend to sanctify the sincere worshipper, to enlighten his understanding, to purify his will, and to breath into his soul holy affections.

Before the REFORMATION, when this Church was held in vassalage to the Church of *Rome*, we confess that then she was greatly defiled in her worship with the same Idolatries, being compelled to wear the same garb of Superstition, to admit all the corruptions of Popery to be bound upon her, and that for many hundred years, yea so long, till those Chains might be said to be consumed even of their own rust. But at the REFORMATION, near two hundred years since, when the Lord called un-

to

in the Common-Prayer.

II

to our Church, among others, saying, *Shake* Serm. I.
thy self from the dust, loose thy self from the ~~~~~
bands of thy neck, O captive daughter; then Ifai. 52.
she arose, and casting away all her idolatrous I, 2.
corruptions, did, according to that Prophetical
exhortation, put on her ancient strength, she
put on her beautiful garments, as in the days
of her first marriage unto Christ.

For 'tis a gross miscalculation to date the be-
ginning of this Church of *England* from the
REFORMATION, as if it was at that time first
built out of the old materials and rubbish of
Popery: whereas it was a Church ancient and
glorious many hundred years before *Popery*
began, being planted by the hands of the A-
postles, as some affirm upon no improbable
conjecture; but we are assured from history
very near their days. But then the Church
of *Rome* was herself renown'd for her purity
above all Christian Churches, and so conti-
nued for above three hundred years; tho'
upon viewing her now in her present polluti-
ons, we may weep over her in the words of
the Prophet, *how is the faithful City become*
an harlot? And this *British* Church, which
was her cotemporary, or an early successor
to her, was renown'd throughout the world,
flourishing under Bishops and a glorious Priest-
hood, till about the seventh Century; when
the

Serm. I. the Bishop of *Rome* claiming a supremacy over
 ~~~~~ other Bishops, the Church of *Rome* claimed  
 the same over other Churches, and from the  
 precedence of an elder sister leapt into the au-  
 thority of a parent, stiling herself Catholick,  
*the mother of them all*. From this time as she  
 corrupted herself more and more, so she  
 brought in all her corruptions into the *Western*  
 Churches: under which this Church, like her  
 other sisters, sate down a contented Captive  
 many hundred years, till the great release of  
 the REFORMATION. But at that blessed time,  
 and in that great work, our REFORMERS re-  
 taining all that was holy, sound, and that had  
 the stamp of antiquity, and purging away all  
 that was corrupt, vain, and novel, did as it  
 were cast the publick worship of our Church  
 into a new mould, answerable to the Primitive  
 form, “ the first original and ground whereof  
 “ she in her Preface declares is to be traced  
 “ out of the ancient Fathers, not out of the  
*Breviary* or *Mass-Book*. Wherefore our Na-  
 tional worship, as now established in the Book  
 of Common-Prayer, is pure throughout; and  
 that not only from the grosser mixtures, but  
 from any allays or adhesions of *Popery*: To  
 use the Prophet’s allusion, God by the wisdom  
 of the REFORMERS *bath not only purged away*  
*all her dross, but also took away all her tin.*  
 So



So that those, who still urge to have our wor-  
ship more pure, more Reformed, ought to be  
look'd upon not as lawful Refiners, who would  
separate the dross; but as felonious Artists,  
who would eat away the substance: For when  
any thing is once perfected, once purified to  
the standard, any farther Reformation can be  
but Robbery.

'Tis but a vain objection, which the men  
of this class urge against our Common-Prayer,  
that most of the Prayers, especially the *Col-  
lects*, are taken out of the Romish Breviary or  
Missal, and are used at this day in the stand-  
ing Service of that idolatrous Church. But is  
not the Lord's Prayer frequently found in the  
same books? Is it therefore become evil? Are  
not the two Sacraments, Baptism and the  
Lord's Supper, appointed in the same cor-  
rupt books? Are they therefore to be reject-  
ed? The Apostles Creed is not only used by  
the Church of *Rome*, but was anciently call'd  
the Roman Creed: Is it therefore to be re-  
nounc'd? The holy Bible is in use among the  
Papists, and would to God it were a thou-  
sand times more so: Is it therefore to be cast  
away by Protestants as an unclean thing? God  
forbid. Whatever is in its nature good, whe-  
ther the creatures or ordinances of God, can-  
not be rendred evil neither by the use of Hea-  
thens

Serm. I.

Serm. I. thens, nor by the abuse of Christians. Otherwise not only God's holy Word and Sacraments, with all our spiritual food, had long ago been cast out of Religion; but even bread and wine, with all our natural support, had been banish'd out of Life.

Besides, these prayers, tho' used in the Romish worship, are not upon that account to be thought the composures of Popery, but of pure antiquity: they have been extant in the *Western* Church, most of them above a thousand years, before the name of Popery, at least long before the present Mass-book had a being: So that moreover length of time, which destroys all things that are unfound, manifests their perfection by their duration. Yea, Popery itself, which is made the great objection against, gives the strongest witness to, their excellency: Forasmuch as with all its corrupt mixtures it could never canker, corrupt, or eat into their substance; scarce one idolatrous sentence ever crept into them. If we look into the Breviary or Missal, there we behold them, at least most of them, untouch'd, unalter'd, unallay'd: there they shine among the superstitions that have grown up about them, like ancient medals among ruins, bearing the image and superscription of those holy men, by whom they were

## *in the Common-Prayer.* 15

were first composed. So that at the Reformation these Collects were not Reformed, but were taken out thence without any refining, there being no uncleanness in them, nor any cleaving unto them.

We affirm farther in behalf of our Common-Prayer, that as there is in it no impurity, so likewise no impropriety; which itself, if found either in the matter, language, or manner of our worship, would (we confess) change the offering into an offence: For if *ye offer the lame or the blind*, as well as the unclean, *is it not evil?* Mal. i. 8.

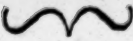
There is no impropriety in the matter of our worship: for all the objections of that kind brought against it, which have been levell'd chiefly against the fitness of the Hymns, of the blessed Virgin, *Zachary*, and *Simeon*, have been fully answer'd and put to silence; insomuch that at those two publick \* Revivals of our Liturgy, when it was put to a trial, and its *accusers were had face to face*, not one of these Hymns were found guilty, neither could *they prove those things whereof they accused them*: not one prayer or hymn hath upon this or any other accusation been

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\* Conference at Hampton-Court, 1603. and at the Savoy, 1661.

dispos-



Serm. I. dispossess'd, scarce one versicle or sentence  
 erased.

Neither is there any impropriety in the language of our worship: only as language, which is the cloathing of our thoughts, must of course *wax old as doth a garment*; so as a garment some words and phrases of ancient usage have been changed into terms suitable to the language of the present times: But this is no proof of impropriety in the sense, which is not itself changed, but only cloathed anew. However, this alteration hath and must always happen even to the word of God, the holy Bible; which thro' the variations of language is forc'd age after age to get into new Translations, as into new raiment, to preserve itself from the derision, from the *cruel mockings* of the scorner. For the same reason, and by the same steps as the Bible, so our Liturgy hath reformed its language, "for the  
 " more perfect rendring, as the Church alled-  
 " ges, not only of such portions of holy  
 " Scripture as are inserted into it, but also  
 " such other passages, which thro' the de-  
 " cays of time became obsolete, or of doubtful signification, and so liable to scorn and misconstruction. Not but the old language, being venerable for its age, is generally well retained at the Altar; as those that wait at it,  
 are

are for their grey hairs : ancient language and  
ancient men, if they offend not thro' decay, Serm. I.  
give a reverence and dignity to that solemn  
work.

Lastly, as there is no impurity in the  
matter, nor impropriety in the language : so  
there is no indecency in the manner of our  
worship, that is, in the Ceremonies and Ges-  
tures prescribed in our Liturgy. Our Church  
in no part of her Service *behaveth herself un-*  
*seemly*. The postures she useth, whether in  
prayers or praises, carry in them a significan-  
cy and a decency : they bespeak and become  
the action she is about.

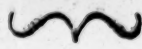
In the Romish worship there are indeed  
many dumb Ceremonies, as well as *dumb I-*  
*dols, wherewith the people are carried a-*  
*way, even as they are led*; and which justly  
offend for their unprofitableness. There are  
many more, that are ludicrous and unseemly,  
fitter for the Theatre than the Temple, which  
more offend for their wantonness. In the wor-  
ship of the Sectarists, where all Ceremonies  
are abolish'd, all uniform order is forbid, eve-  
ry man being left free to behave himself, as  
it seemeth good in his own eyes, having no  
other rule but to avoid all rule ; good God !  
what is this boasted liberty in holy things  
but a wild irregularity, never challenged be-  
fore

Serm. I. fore in the house of God ; I am sure, never  
 ~~~~~ tolerated in their own ? How can these wor-  
 shipers hope to please God, when they are
 thus contrary not only to all men, but to
 God himself ? for he is a God of order, and
not the author of confusion : and so ordained
 he by his Apostle in all Churches ; and such
 is he manifested in all his works.

Some Ceremonies are necessary to the na-
 ture of publick worship, some conducive to
 its beauty, some to edification. Such are
 those, which our Church hath retain'd, being
 studious in her choice, as she declares, “ not
 “ so much how to please either Party, as how
 “ to please God, and profit them both. Had
 she in compliance with the Papists retain'd all,
 she must have displeas'd thro' her pageantry :
 had she in compliance with the Sectarists abo-
 lish'd all, she must have no less displeas'd thro'
 her deformity. “ Wherefore it was and hath
 “ been her Wisdom from the days of her first
 “ establishment to keep the mean between
 “ the two extreams, rather inclining to a de-
 cent variety, than affecting too sordid a sim-
 plicity ; remembring, that when the *Daugh-*
ter of Sion was brought to the King, her
raiment was of needle-work wrought about
with diverse Colours ; and the King had
great delight in her beauty : Which natu-
 rally

Psal. 45.
 12, 15.

in the Common-Prayer. 19

rally leads on to our second General; only Serm. I. upon the whole of this, we may thus appeal:  Let any unprejudic'd Judge addicted to neither Party, any *that hath eyes to see, let him see* from one end of our Liturgy to the other, let him search diligently into all the Offices, let him examine into the Substance, Language, and Ceremonies thereof, and he will find nothing in either that can justly offend; but must give it this testimony, that in all respects it *worships the Lord with an holy worship.*

But we affirm farther on its behalf, that,

Secondly, It worships the Lord also in *the beauty of holiness*: that the form of worship prescribed therein is not only Holy, but Beautiful; and that we may perform it with great delight, as well as safety, to our souls.

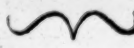
Now beauty arises chiefly from two things, order and variety: these two duly intermix'd and proportion'd give beauty to all the creatures of God, and to all the works of mens hands; and they who reject these in the worship of God, affecting (as we said) a sordid, slovenly, wearisome, unedifying simplicity, I *know not what spirit they are of*; nor what uncouth turn, narrowness, and singularity rules in their souls. They are plainly of a make, that runs counter to the usual passions

Serm. I. and customs of mankind : and as far as we
 can judge of the will of God by his works,
 neither are they men after God's own heart.
 Wherefore tho' it may seem light upon so fe-
 rious a subject, yet I beseech you to bear
 with me a little, while I exemplify in some
 few instances, how God the object of our
 worship appears to be a God of variety, as
 well as a God of order.

Hath he not made the day and the night,
 appointing *the sun to rule* the one, and *the
 moon and stars to govern* the other? Yet the
 day, glorious as it is, would be also tedious,
 were it not reliev'd by the vicissitude of night;
 nay, were it not reliev'd by its own variety,
 which comes on with the hours, God *ma-
 king the outgoings of the morning and even-
 ing to praise him*, no less than the sun in his
 strength. Hath he not also made the year,
 and appointed in it for variety certain seasons,
 which should relieve and adorn each other in
 a perpetual circle of succession? Spring and
 Autumn are as the morning and evening to
 it; when being wearied with bringing forth,
 it rejoices to retire and repose itself in win-
 ter, as in the dead of night : And thus the
 winter, no less than the summer, in its course
praiseth him. If we look round about upon
 the earth, given us for an habitation, with all
 its

in the Common-Prayer.

21

its rich and abundant furniture, are these things Serm. I.
given us only for our necessity? Are they not 
made also for our delight? O Lord, when I con-
sider both the Heaven and the Earth, *how ma-* Psal. 104.
nifold are thy works! such is their variety: ^{24.}
yet *in wisdom hast thou made them all*; such
is their regularity.

If we look upon the works of mens hands,
which are then best when they imitate the
works of God, we find in these too that or-
der and proportion are not sufficient to please,
unless reliev'd and set off by variety. This
is daily seen in the contrivances of Princes,
whose palaces without this intermixture would
be but spacious prisons, and whose pleasant
walks but as the common field: and he that
attempts to form to himself a Paradise, is
forc'd for variety to plant in it a wilderness.
See then how order and variety join'd toge-
ther give beauty to all this visible world, and
to all things in it, that are either form'd by
Nature or fashion'd by Art for the use and de-
light of the sons of men. Surely then in the
worship of God, the maker of us and of all
these things, the most useful, the most de-
lightful, the most noble employment of men,
no recommendation of this or of any kind
should be wanting, no helps of art, no ad-
vantages of variety should be omitted; that

Serm. I. this garment of the Church may not be exposed in the sight of the people for sordidness or poverty, but may appear before the Congregation like *Aaron's*, which was made for
 Exod. 28. *glory and for beauty.*

2.

Wherefore as in vindication of our Liturgy I have already shewn that it worships the Lord in holiness; so in commendation of it I shall now proceed to shew, that it also, secondly, *worships the Lord in the beauty of holiness*: that in it such Order is observed, as to make it a reasonable; and such Variety intermingled, as to render it a delightful service.

To shew this, it will be necessary to trace out the method, in which it is framed, and to give a brief RATIONALE thereof; wherein the wisdom of the Compilement, the succession of the Offices, the connexion of the Parts, the variety in each, and the perfection of the whole, will (we hope) fully appear to all unprejudic'd eyes. For there are many, whose eyes are not only prejudic'd, but closed against these things, being blinded by birth or scaled over by education. I speak not unto such, neither can I hope to open the eyes of such, so as that they may see their error and be converted: a rare Case, and whenever wrought, to be ascribed wholly to the extraordinary

in the Common-Prayer. 23

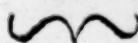
ordinary Grace of God, not to the reasonings *Serm. I.*
of men: for with regard to such and their con-
version, it is likewise a true saying, *it was* *John 9.*
never heard that man open'd the eyes of one *32.*
that was born blind.

An undertaking, that will (I fear) require
your patience: but yet such, as is highly ne-
cessary for the generality of hearers, because
it instructs them in these most important
things, which they know but little of, and
nothing as they ought to know: and not un-
useful to the more knowing; because, as the
Apostle pleads in a like case, we should not
be *negligent to put men always in remem-* *2 Pet. 1.*
brance of these things, tho' they know them, *12.*
and be establish'd in the present truth.





Serm.
II.



O begin then with our Publick Service, when we are assembled and met together in the house of God, to worship him ; that we may not rush un-prepar'd upon so sacred a work, the Minister awakens our thoughts by an awful EXHORTATION : which he first introduces by several sentences taken out of the Old and New Testament, exhorting, inviting, and entreating men to turn to God by repentance, in effect saying here as in the Communion-Service, hear what comfortable words our Saviour saith to all them, that with hearty repentance and true faith turn unto him : hear also what St. John, yea, what David, Daniel, Joel, or other Prophets say : and then assures them, that not only in these, but in sundry places the Scripture moveth them to confess their manifold sins and wickedness. In which Exhortation the Minister, besides his moving them to confession, reminds them of all the solemn ends of their meeting together, to which that is preparatory ; namely, to render thanks to God, and to set forth his
most

in the Common-Prayer. 25

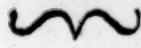
most worthy praise, magnified in the *Psalms*; Serm.
to hear his most holy word, read to them in II.
the *Lessons*; and to ask those things that
are necessary as well for the body, as the
soul, provided for in the *Collects* and *Li-
tany*.

Now how right and judicious is this Exhortation in all its parts, to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal, and to check the presumptuous; seeing all these tempers are found in every mix'd Congregation, and ought to be prepar'd for this solemn work? For without preparation, what, alas! would our approach to the throne of God be but a temptation? For 'tis a general rule for the Temple, as well as the Closet, *before thou prayest, prepare thy self*: Ecclus. 18.
and be not as one that tempteth the Lord. ^{23.}

Whilst then this Exhortation is reading by the Minister, every person ought diligently to listen to its sense, and not ignorantly (*as the manner of some is*) to repeat the words after him: and in so doing, they will be best prepar'd to accompany him in making the following confession to the throne of Grace.

This CONFESSIO is in its form most solemn, in its extent most comprehensive: for it takes in all kinds of sin, both of omission, in lea-
ving

Serm. being undone those things which we ought

II.  to have done; and of commission, in doing those things which we ought not to have done. And whilst every single person makes this general Confession with his lips, he may make a particular Confession with his heart, I mean of his own personal sins, known only to God and himself; which if particularly, tho' secretly Confess'd and repented of, will assuredly be forgiven. For every Church or house of prayer is dedicated to God with the same privileges, as was *Solomon's Temple*, to wit, that *whatever supplication be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and shall spread forth his hands towards this house, then hear, O Lord, from heaven, and forgive: for thou, even thou only, knowest the hearts of the children of men.* This then is the Privilege of our Confession, that under the general Form every man may mentally unfold *the plague of his own heart*, his particular sins, whatever they be, as effectually to God who *alone knoweth his heart*, as if he pronounc'd them in express words.

They of the PRESBYTERY, who urge to have particular sins mention'd in this Confession, know not, neither consider, that hereby they
change

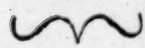
change it into a sort of Inquisition ; forcing many persons to plead guilty to sins, and that daily, which perhaps they never committed, not in their whole lives. 'Tis too true, that in *many points we offend all*: yet out of those many, can any one be pitch'd upon, in which the whole Congregation offends? God forbid. Besides, to make any one actual sin the standing subject of the Church's Confession, to be made morning and evening, is to suppose that the Church lives in that sin, and allows itself so to do. This our Form then is so far from being defective, in not descending to particular sins, that had but any one been inserted, it had been unserviceable in its use and sinful in supposition: Neither can their Teachers practise themselves, what they prescribe to us, without either excluding many from joining with them, or involving many in an unjust condemnation of themselves.

Thus our confession is unblameable both in its form and matter ; and it is made in the most edifying manner, every person being enjoin'd to accompany the Minister in it : which as it is not allow'd among the Sectarists, so neither is it done in so right a method among the Papists. For there the Priest alone first recites the Confession for himself: and then
the

Serm.

II.

Serm. the Congregation recite the same for them-

II.  selves : which not only makes the service tedious, but divides moreover that union so becoming between the Priest and people, who, in making confessions, whether of sin or faith, being common to both, *should be as one* *. Thus therefore we do, the People repeating each sentence after the Minister ; and that with an audible voice, that none may make evasion ; but yet with an *humble voice*, that all may not breed confusion.

This Confession of sins being duly made by the whole Congregation, then the Priest standing up, doth in the name and by the Commission of God pronounce the ABSOLUTION ; which if rightly understood, believed, and embraced by the Confessing Penitent, ought to be of like comfort to him, as that declaration of Christ was to the man sick of the Palsy : *be of good cheer ; thy sins be forgiven thee.*

For all the three Forms of Absolution in our Service, namely, this now before us, and

* According to the primitive way described by St. Basil, *Epist.* 63. Πάντες, ὡς ἐξ ἑνὸς στόματος καὶ μιᾶς καρδίας, τὸ τὸ ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ κυρίῳ, ἴδια ἑαυτῶν ἕκαστος τὰ ῥήματα τῇ μετάνοιᾳ ποιῶμενοι. *Omnes velut ore uno & corde uno, confessionis psalmum Deo offerunt, & suis quisque verbis poenitentiam profitetur.*

that in the *Communion*, and the other in the *Serm.*
Visitation of the sick, tho' differing in ex- II.
 pression, are by the best Expositors on our
 Liturgy judged to be of equal signification.

“ All these Forms (saith Bishop *Sparrow*)
 “ are but several expressions of the same
 “ thing, in sense and virtue are the same, and
 “ are

^a Which he thus exemplifies. “ For as when a Prince
 “ hath granted a Commission to any servant of his, to re-
 “ lease out of prison all penitent Offenders whatsoever, it
 “ were all one in effect, as to the Prisoner's discharge, whe-
 “ ther this servant says, by virtue of a Commission granted
 “ unto me, under the Prince's hand and seal, which here I
 “ shew, I release this Prisoner : Or thus, the Prince who
 “ hath given me this Commission, he pardons you : Or
 “ lastly, the Prince pardon and deliver you ; the Prince
 “ then standing by and confirming the word of his servant.
 “ So is it here all one as to the remission of sins in the Peni-
 “ tent, whether the Priest absolves him after this form ; Al-
 “ mighty God, who hath given me and all Priests power
 “ to pronounce pardon to the Penitent, *He pardons you.*
 “ Or thus, by virtue of a Commission granted to me
 “ from God, *I absolve you* : Or lastly, *God pardon you*, by
 “ me his servant according to his promise, *whose sins ye re-*
 “ *mit, they are remitted.* Sparrow's *Rationale.*

It was necessary, that these Forms of Absolution should
 differ in expressing their authority, because the Persons re-
 ceiving differ in expressing their repentance. In this first
 case, where every Congregation is presumed to consist of
 good and bad, the Form could not be general, indulged to
 the impenitent ; but framed conditional, limited to the pe-
 nitent. And therefore the Priest, tho' declaring his power
 and Commission, yet speaks only in the third Person, that
 “ God pardoneth and absolveth all them that truly repent, &c.

In

Serm. “ are effectual to the Penitent by virtue of

II. “ that Commission mention’d *John* 20. 23.

“ *whose sins ye remit, they are remitted.*

And ’tis upon this account that the Church hath not allowed this form of Absolution to be pronounced by a DEACON, to whom that Commission is not given ; but hath reserved it to the ^b PRIESTS, who at their Ordination are vested with that Authority.

In the second case at the Sacrament, where the Communicants are all presumed to come with a true penitent heart, the Form is more Authoritative, the Priest speaking, not as before in a declaratory, but in an optative manner, “ the “ Lord pardon and deliver you from all your sins.

In the third case in the Visitation of the sick, where the repentance of the person is not only presumed, but search’d into and examined, there the Form is in its full strength and absolute, the Priest being order’d, for the comfort of the sick person in that hour of distress, to speak in his own Person, saying, “ by the authority committed unto me, I absolve “ thee from all thy sins, in the name of the Father, of the “ Son, and of the Holy Ghost.

^b Tho’ therefore the word, *Minister*, be, put both in the foregoing Rubric before the Confession, and in that following, before the Lord’s Prayer ; yet in this before Absolution (tho’ coming just between them) the word, *Priest*, is inserted, which was done at the last review of our Liturgy, to distinguish and limit this power to the Priest’s Office : which was the more necessary, because the Dissenters requested ; that seeing the word, *Minister*, was used in this Rubric, it might be put every where else in the Liturgy instead of, *Priest*, and so would have banish’d this word also out of the Communion-Service. See the *Savoy-Conference* printed in *Collier’s Eccles. Hist.*

Give

in the Common-Prayer.

31

Give me leave hence to observe to you, Serm. II.
what an absurd usurpation it is of the Priest's Office for the People to repeat this Form after the Minister, since even a Deacon is not permitted to do it. For doth not the Rubric enjoin the contrary, directing it to be said by the PRIEST ALONE? Do not the words of the Preamble also expressly say, that God hath given power and commandment to his Ministers to declare and pronounce absolution, or ^c remission of sins, which the people, being penitent, are to receive, not to give? Doth not the difference of their postures declare the difference of their duty: the Priest being appointed to pronounce it to the people STANDING, as one having authority; whilst the people are enjoined to continue on their knees, as the posture of penitence and submission? Now the Absolution ends at these words, **unfeignedly believe his holy Gospel.** And the words following, **wherefore let us beseech him to grant us, &c.** quite to the end, these likewise are not Prayer but an Exhortation, teaching us more espe-

^c Or *Remission of Sins*, was added in this Rubric, by order from the Conference at *Hampton-Court*, for the satisfaction of them that took exception against the word Absolution, as being of too Popish a sound.

cially

Serm. cially what things to pray for at this present,

II. to wit, **repentance and his holy Spirit**, and
 ~~~~~ for what ends, to wit, *our present acceptance  
 and future conduct*, and as the end of both,  
*everlasting life*: which things the Priest af-  
 terwards kneeling, doth together with the  
 people begin to pray for in the Lord's prayer.  
 Wherefore the former words being a Form of  
 Absolution, and these latter an Exhortation,  
 both belonging to the Office of the Priest,  
 the People ought to receive the one, and to  
 listen to the other, and by no means to  
 repeat either after him: for are they appoint-  
 ed to Exhort? Are they empower'd to Ab-  
 solve? This custom, too common in practice,  
 and that among devout and otherwise intelli-  
 gent persons, is nevertheless founded on so  
 gross an ignorance, that I could almost call it  
 a sin of ignorance.

The Confession and Absolution answer to  
 the Jewish washings used before the time of  
 Offering. The Congregation therefore ha-  
 ving, as the Apostle alludes, *their hearts*  
 Heb. 10. *sprinkled from an evil conscience*, and being  
 22. *exhorted to draw near in full assurance of*  
*faith*, with what could they so properly and  
 with such assurance begin, as the LORD'S  
 PRAYER: which being taught us here by our  
 Master, and enforced by him above as our  
 Inter-

Intercessor, must above all prayers come up before God, *as the sweet incense?*

Serm.  
II.

And here I must observe once for all, that the Lord's Prayer may be placed at the beginning, or at the close of any Office or part of worship, with great propriety and advantage: For when we begin with it, (as after the Creed and in the Communion Service) it being perfect in its comprehension, presents to us at once all that we are about to pray for in the following petitions. Besides, having proceeded from the sacred lips of our Lord God, it hallows and consecrates all our other prayers; which must all grow out of this, as branches out of a root: And in this case too we may say, *if the root be holy, so are the branches.* On the other hand, when we close with it (as after the *Litany*) it being a summary recollection of all our foregoing requests, if we have thro' infirmity or negligence been wandering in the larger Forms, we may now double our earnestness in this divine compendium <sup>d</sup>.

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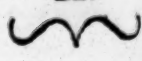
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<sup>d</sup> The Lord's prayer is ordered to be said by the Minister with an *audible*, or, as in the former Rubric, with a *loud* voice: which seems to have been done chiefly in opposition to the Church of *Rome* (from which we Reformed) where 'tis appointed to be said at *Mattins*, *secretò*, secretly, or



Serm. The Church hath always shew'd that defe-

II.  rence to this Prayer, that she hath inserted it in every distinct Office of the whole Liturgy ; to this end, that by its perfection she might supply the defects, and atone for the infirmities, of her own composures : not that she is wilfully conscious of any such in her Service, neither can others prove any upon her. But tho' she can justify herself before men, yet she presumes not to do it before God ; in whose sight the very sanctuary of Heaven is not pure, Job 8. 18. and the chief worshippers therein, *the very Angels*, are chargeable *with folly*. Wherefore 'tis not love of repetition, but fear of imperfection, that hath induced our Church to insert the Lord's prayer in all her Offices. And it being added in this place after Confession and Absolution, makes the whole, as it were, a short distinct Office ; which is now followed by one of another kind, to wit, of Thanksgiving. What has been done hitherto, has been Penitential ; which now opens into Eucharistical, the chief and noblest part of all worship.

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or mentally. Another reason is given, because it is part of the Gospel, which was always pronounced with a loud voice. A third reason is, that the ignorant people might the sooner learn it, and all the Congregation the better hear and so join in it.

But

## *in the Common-Prayer.*

35

Serm.

II.

But before we enter upon it, let us observe the fitness and necessity of this order, which appoints Confession of sin with Absolution to bear the first part in our publick worship. For till our persons be sanctify'd, Absolv'd, and reconciled unto God, all we do in his Sanctuary will be unacceptable. For instance: till our lips be purify'd, how unfit are we to set forth God's most worthy praise? Till our ears also be sanctify'd and open'd, how can we hear his most holy word? And till we have asked pardon for sin, how can we presume to ask benefits at his hand? And therefore the EXHORTATION well testifies, that altho' we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together upon these sacred Exercises, of thanksgiving, hearing, and supplication<sup>e</sup>. And St. Basil\*, who wrote about the year 370, af-

D 2

firms,

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<sup>e</sup> And therefore this addition of the Sentences, the Exhortation, the Confession, and the Absolution, which was made by the Reformers in the Review of the Liturgy under King Edward the sixth, was a wise amendment. For in the first book, compiled about three years before, the Service began at the Lord's prayer, as it does now in the Roman Mattins.

\* Τα νῦν χειροτεκνέτα ἔθνη πάσαις ταῖς τῷ Θεῷ ἐκκλησίαις συμφέροντα ἔστι καὶ σύμφωνα. οἱ λαοὶ ἐξομολογέμενοι τῷ Θεῷ, τελευταῖον ἀνασάντες

Serm. firms, that this method of beginning with Confession was the universal practice of the Church in his time.

II.

Confession of sin then, strengthened by Absolution, being the main ground-work of public worship, upon which the acceptableness of the following Service regularly depends; as I hope this will excuse my being so full and particular upon these heads, so I must crave leave, before I proceed, to leave upon your minds two exhortations.

First, To thank God, that in our worship this ground-work is not only of a tried soundness and of a just breadth, but also laid in its proper place.

As to the way of the *Presbytery*, their whole worship being, as their Teachers pretend, an immediate gift, and therefore casual to themselves, neither they nor we can affirm, where Confession of sin will come in, any more than what form or length it will be of. Not but if this spirit of prayer be subject to the *Directory*, that appoints, “ that after  
“ reading the Word, and singing of the Psalm,  
“ the Preacher shall proceed to the solemn  
“ Confession of sin with shame and holy con-

ἀνασάντες τῶν πεπούχων, εἰς τὴν ψαλμωδίαν καθίσαντες. Quam obtinuerunt ritus, omnibus Dei Ecclesiis concordēs sunt & consoni. Populi facta ad Deum Confessione, ab oratione surgentes ad Psalmodiam traducuntur.

“ fusion



## *in the Common-Prayer.* 37

“ fusion of face <sup>f</sup>. And as to the manner of Serm.  
the Church of *Rome*, were their Confession II.  
found in its matter, free from the invocation  
of Saints and Angels, yet the <sup>s</sup> placing of it is  
liable to the like exception : For it comes in  
in the latter part of their Service, after the  
Psalms and Lectons and other prayers. And  
thus, to keep to the same allusion, that which  
which should be the ground-work to support all  
the rest, is placed above as a dead weight up-  
on the superstructure.

Secondly, Let me exhort you to give all  
diligence to come to Church before the Con-

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<sup>f</sup> And here I think fit to insert an observation of Bishop  
*Cofins* upon this place of our Liturgy. “ In this respect  
“ we cannot but prefer the order of the Church of *England*,  
“ before the other *Reformed* Churches abroad, who have  
“ no Absolution, nor no Confession neither, but after the  
“ Psalms and Lessons (which is all the Service that they  
“ have) be done, and the Preacher goes up into the pulpit :  
“ which gives the people occasion to think, that all their  
“ Service before is to spin out the time only till the Prea-  
“ cher comes, rather than to give God any homage or ser-  
“ vice at all : whereas the solemn beginning of our Service  
“ with Confession and Absolution, serves to put the people  
“ in mind, that all which follows is the solemn service of Al-  
“ mighty God, preparing them to that attention of mind,  
“ and devotion of spirit, which they owe to it, and which  
“ is requisite to make it acceptable. See the Notes printed  
at the end of Dr. *Nichols's* Comment on the Common-  
prayer.

<sup>s</sup> Roman Breviary. See the Office call'd, *Dominica ad  
Primam.*

Serm. session : otherwise you lose the great benefit of

II. Absolution. For tho' there be other short confessions of sin, as in the Litany, yet there is appointed no other Absolution. I call the benefit of Absolution great, because it sanctifies your persons, which sanctifies all your offerings. To set this in a true emblem before you, which may justly affect and last upon your thoughts: Every person when he stands before God, is to be look'd upon, like *Joshua* the High-priest, *as cloathed in filthy garments*. But after he hath Confessed and repented of his sins, then the Lord saith to the Priest appointed to pronounce the Absolution, as he did to those that stood by *Joshua*, *Take away the filthy garments from him*. And to the person himself thus Absolv'd he saith, as he did to *Joshua*, *Behold, I have caused thine iniquity to pass from thee, and I will cloath thee with change of raiment*. They therefore that come in after Absolution, however they may come prepared and arrayed in their own righteousness, yet ought to look upon themselves still, *as cloathed in filthy garments*. For what is all our righteousness in the sight of God? The Prophet answers, it is *as filthy rags*.

Zech. 3.  
3, 4.

Isai. 64.  
6.

To proceed now to the offering of Praise and Thanksgiving appointed to follow. And it is well

well appointed, that Praise should come before Prayer in our worship, of which two all worship properly consists: it is meet and right that the Church should **set forth God's most worthy praise**, before she declares her own wants: that she should **render thanks for the great benefits she hath received at his hands**, before she presumes to ask for more.

Serm.

II.

Now this offering of Praise is prepared and introduced by Petition, as Confession of sins was by Exhortation: the Minister beginning in the language of the penitent Psalmist, **O Lord, open thou our lips:** the People answering, **And our mouth shall shew forth thy praise:** a very proper introduction after confession of sin, the sense whereof naturally seals down our lips, makes all flesh dumb before God. Again, the Minister prays, **O God, make speed to save us,** to wit, from our manifold sins we have confessed. The People proceed, **O Lord, make haste to help us,** to wit, in the great duties we are now entering upon. Both Versicles proper in their matter, and vehement in the expression. **O God, make speed: O Lord, make haste:** are the language of a devout worshipper, whose prayer, darted up in these

Psal. 51.

15.

to Psal. 70.

1.

<sup>h</sup> Which answers nearly to the ancient *Hosannah*, that is, save now, Lord, we beseech thee.



Serm. short ejaculations, *pierceth the clouds*.

II. We being released from the chains of our  
 ~~~~~ sins, and help'd by his Holy Spirit, <sup>i</sup> raise up  
 our selves from the ground; even as *Peter*,
 when his *chains fell off from his hands*, and
 he was helped by the Angel, raised up him-
 self. And thus standing on our feet, we too
 gird our selves to this holy work of Praise now
 appointed to begin. But with what should it
 begin? What so properly, as that most excel-
 lent and ancient DOXOLOGY, **Glory be to the
 Father, and to the Son, &c.** I call it most
 excellent, because it is a Creed contained in an
 Hymn. As a Creed, it declares the blessed
 Trinity, Father, Son, and Holy Ghost, to be
 the object of our Faith; whilst as an Hymn,
 it makes the same the subject of our Praises.
 And therefore we find it added at the close of
 the *Athanasian* Creed, that Creed relating
 wholly to the Trinity.

I call it Ancient. For this being the form
 of Baptism changed into an Hymn, it is pro-
 bable, that it was thus changed and thus used
 by the Apostles themselves. However, the
 Primitive use of this Form was made a strong

ⁱ As St. Basil before quoted, Ἀναστάντες τὴν προσευχῶν, εἰς τὴν
 ψαλμωδίαν καθίσταται. *Ab Oratione surgentes ad Psalmodyam*
traducuntur.

in the Common-Prayer.

41

objection against *Arius*, that famous Here-
tick; who about the year 320 attempting to
destroy the divinity of the Son, asserted that
the primitive Form was thus, “ Glory be to
“ the Father, *by* the Son, *in* the Holy Ghost.

Serm.

II.

Now we have the Testimony of St. *Basil*,
who wrote about the year 370, that the Or-
thodox Form which we now use, had been
handed down to his time in the writings of
the most celebrated Fathers, and was then u-
niversally used throughout the Church. *Cap. 29.*
De Spiritu S. However, the other Form,
(*by* the Son, *in* the Holy Ghost) had crept in
in some few places, without any ill design, as
that Father observes, being founded on ^k this

^k To this effect he argues, *Cap. 7. ibid.* “Οταν μὴ τὸ μετὰ-
λῆον τὸ φύσεως τῷ μονογενῆς, καὶ τὸ τὴν ἀξίας ὑπερῶν θεωρῶμεν,
ΜΕΤΑ ΠΑΤΡΟΣ εἶναι αὐτῷ μαρτυρεῖται τὸ δοξάζαν. “Οταν ὅ τὸ εἰς
ἡμᾶς χορηγίαν τὴν ἀγαθῶν ἐνοήσωμεν, ἢ τὴν ἡμῶν αὐτῶν προσαγωγὴν
καὶ οἰκείωσιν πρὸς θεόν, ΔΙ’ Αὐτοῦ καὶ ἘΝ Αὐτῷ ἐνεργεῖται ἐν
ἡμῖν τὸ χάριν ταύτῃ ὁμολογεῖται. “Ωςτε ἡ μὴ ἰδίᾳ τὸ δοξολογεῖν τῶν
ἑστίν, ἢ ΜΕΘ’ Οὐτ’ ἢ ΔΙ’ Οὐτ’ ἢ ὁ χάριτος ἐνίων ἐξάγει. *Quum*
enim in unigenito naturæ majestatem, ac dignitatis excellentiam
contemplamur, tribuimus illi Gloriam cum Patre. Rursus
quum consideramus, quæ bona in nos contulerit, aut quomodo
nos adduxerit, Deoque nos asseruerit, confitemur hoc beneficium
per ipsum & in ipso, peractum esse. Ita ut altera formula,
cum quo, propria sit Glorificantium; altera, per quem, sit
propria Gratias agentium.

Nota, quod μετὰ & καὶ, cum & et, sunt in scripturâ ter-
mini aequipollentes, ut idem Pater abunde probat, Cap. 25. & 27.
Iva ut idem sit, siue utaris præpositione, siue conjunctione, seu
dixeris, Gloria Patri cum Filio, siue Gloria Patri et Filio.

distinction;

Serm. distinction : That in *Lauds* or giving *Glory*

II. to God, they thought fit to use that first Form, which expressed the Godhead of the three Persons to be all one, coeternal and coequal. But in giving *Thanks* for graces or mercies received, the other Form (*by* the Son, *in* the Holy Ghost) was sometimes also used, as expressing moreover the method, whereby the second and third Persons in the Trinity conveyed those benefits to us. But after this misuse was made of it by *Arius*, the Church wholly cancelled it, and enlarging the former affixed it to her Liturgies in this Form, *Glor* be to the Father, and to the Son, and to the Holy Ghost, now, and ever, world without end : and thus the *Eastern* or *Greek* Church uses it as this day : to which the *Western* or *Latin* Church prefix'd (in a * Council *An. 442.*) *As it was in the beginning ;* both to oppose the poison of *Arius*, who said there was a beginning of time before Christ had any beginning ; and also to declare the practice of the Church, that this was the Primitive Form, and old Orthodox way of praising God. And thus, O God, the holy Church throughout all the world (the *Eastern* and *Western*) doth acknowledge thee.

Now what is this DOXOLOGY to the Eternal

* Concil Vascnf.

Trinity, thus enlarged and perfected, but that of the Church in Heaven, which worships before the throne, saying, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come?* And as they above repeat it continually, it can be no blame in us to do it frequently.

Serm.

II.

Rev. 4. 8.

And truly this Form of sound and excellent words (for, as we observ'd, it is a Creed as well as an Hymn) being so often rehearsed in our Service, and that alternately by the Minister and People, and thus mutually exciting and confirming each other's faith, it must be their best guard against the attempts of some *Moderns*; whereof One is so wild as to revive that very corruption of *Arius*, saying, "Glorify be to the Father, *by* the Son, *in* the Holy Ghost: whilst the Other, tho' allowing the words as they stand, yet destroys the sense of them by his novel interpretation; affirming expressly, that we ought not to give equal glory to the Son, and Holy Ghost, as we give to the Father.

But, my Brethren, either "the Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity, or this Doxology ought to be cast out of our Liturgy, or our Liturgy out of the Church, yea, the Church itself out of the world. "Either the Godhead of the Father, Son, and Holy Ghost

Serm. " Ghost is all one, their Glory equal, their

II. " Majesty coeternal ; or the Christian Religion, and, in truth, all Religion, is at an end : *this our preaching is vain, and your faith is vain.*

After this glorious Doxology, what could follow but that Angelical exclamation, HALLELUJAH ; which being interpreted is, **Praise ye the Lord :** the People returning it with an united voice, **The ¹ Lord's name be praised.** This Hallelujah may be consider'd, first, as a proper return to the foregoing Doxology : for as in that we worship the Trinity, so in this the Unity. Or, secondly, as a proper invitation to the following work, which is Praise, and that too in the Psalms, which in the *Hebrew* is called, The Book of Praises.

Then begins the INVITATORY Psalm, and that not abruptly, but led in by the foregoing Versicles and Answers ; as the general Exhortation was by the introductory Sentences : so that in these lesser parts there is also kept up a likeness and uniformity.

This Psalm hath been thus highly honour'd from the beginning, as to be used daily in the publick worship, and to wear the title of the INVITATORY Psalm : and it is justly thus ho-

¹ This answer was added at the Restoration.

in the Common-Prayer.

45

hour'd, being calculated to all the offices of Sermon.
divine worship. First, to Thanksgiving : O II.

come let us sing unto the Lord, with the reasons annexed, as the great Creator and Governor of the world : *For the Lord is a great* v. 1.

God and a great King above all Gods. Secondly, to Prayer ; *O come let us fall down* v. 6.
and kneel before the Lord our maker ; with

the reason also given, as our peculiar Lord : *for he is the Lord our God, and we are his*
people. Thirdly, to Hearing ; *To day if you* v. 8.
will hear his voice, harden not your hearts.

Wherefore this Psalm is fitly here placed, it being a compleat Exhortatory to the whole Liturgy, as well as to the following rehearsal of the PSALMS ; which themselves may be call'd a lesser Liturgy. For in them are contained confessions, thanksgivings, praises, prayers, intercessions, instructions, in all things answering to our publick Service. For instance : hath any one receiv'd a blessing ? In the Psalms he hath a thanksgiving. Hath he any to be requested ? In the Psalms he hath a petition. Hath he any evil to be removed ? In the Psalms he hath a deprecation. Would he delight his soul in meditations ? In the Psalms the Scenes of the Creation and of Providence are open'd in beautiful representations. Would he humble his soul in humiliations ?

In

Serm. In the Psalms he finds many, that are penitential.
II.

Now this variety of Subjects in this sacred collection, I mean the book of Psalms, raiseth in the worshipper variety of passions, love and fear, joy and sorrow, chearfulness and contrition, and the like: which variety being found in almost every Portion appointed for the *Morning* or *Evening* Service, and succeeding and intermingling with each other, keeps the soul awake to this heavenly work, by putting it (if I may so speak) into different postures. This not only gives sprightliness to the soul, but harmony to the work. These different passions in the soul of *David*, whilst he sung these hymns unto the Lord, were as discords upon his harp, which are necessary to give sweetness to the sound of Thanksgiving, and to make *the voice thereof to be the voice of melody*. This intermixture in the *Psalms* must be to all those, who are made after *David's* own heart, as he was after God's, the height of harmony; whilst to those perhaps, whose hearts are untuned to holy things, nothing but irregularity. At the end of each Psalm the ^m *Doxology* is added to close and to

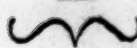
^m *Quos duos versus Nicana Synodus edidit, & Damasus Papa, S. Hieronymi rogatu, in fine Psalmorum cantari instituit. Durand. lib. 5. cap. 2.*

crown it : which being an hymn of Glory, as Serm. II. it is fit to conclude the Psalms, whose proper subject is glorifying God ; so being wholly a Christian hymn, it adopts the Psalms composed for the Synagogue into the Service of the Church, and exalts them from Legal into Evangelical Offices.

By the rehearſal of the whole book of *Pſalms* once ⁿ every month, as is appointed, they become more known and familiar to Chriſtians, than any other part of the Scriptures. This part of God's word is indeed above all *nigh unto them* ; and not only *in their heart*, but in their mouth. Neither can any hence object againſt our *Liturgy*, that herein it has ſhewn

ⁿ The preſent diviſion of the book of *Pſalms* into ſeveral portions, affixing a ſeparate portion to each day, and the circle of the whole to the circuit of the month, ſeems to be more commodious, than what had been before invented in the Church. For the diviſion of them into ſeven Portions, called *Nocturns*, ſo that they were read over every week, (as practiſed in the *Latin* Church) ſeem'd too tedious. And the diviſion of them into twenty Portions, ſo as to be read over in ſo many days, or two thirds of the month (as practiſed in the *Greek* Church) if leſs tedious, muſt have been too uncertain, every Portion perpetually ſhifting its day, like the moveable Feaſts. Whereas in our Church the ſeveral Portions, into which they are divided, being fixed in their order, each Portion to its day, they are thereby made certain and immoveable : and being enlarged in their number, being thirty, and ſo all together filling up the month, they cannot be deem'd tedious or burthenſome to the Service.


Serm. an higher regard to the *Psalms*, than to any

II.  other books of the holy Bible. For these are composed and fitted for adoration, whereas the other Scriptures are chiefly for instruction. Not but the Hymns in the *New Testament*; namely, of the blessed *Virgin*, *Zachary*, and *Simeon*, have with an equal regard been taken out and incorporated into our daily Service. And after the Lessons, where each of these Hymns is appointed severally with a Psalm, the Hymn is put first by way of precedence.

Thus much as to the substance of the Psalms. Let me now recommend to you two observations, the first concerning the manner, the second concerning the posture, wherein they are recited.

First, As to the manner: which is alternate or by turns, according to the ancient custom of the ° Catholick Church; and according to the pattern set us by the Church in Heaven, where, in singing the *Trisagium*, the Seraphims are said to *cry one to another*. And this custom is well retained in our Church, whether appointed to be *sung*, as in our Ca-

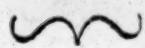
° According to the former quotation from St. Basil, Εἰς τὴν ψαλμωδίαν καθίσαντες· καὶ νῦν ἢ διχῶς διανεμηθέντες, ἀντιψάλλουσιν ἀλλήλοις. *Ad Psalmodiam traducuntur; & nunc in duas partes divisi alternis succinentes psallunt.*

thedral Service, or to be ^P *said*, as in our *Serm.*
Parochial Worship. For in the former, when II.
 one side of the Choir sing unto the other, they 
 hereby both provoke and relieve each others
 piety, they provoke it by this holy contenti-
 on, and relieve it by this interchange. And
 for these reasons it is no less necessary, tho'
 less beautiful in our *Parochial* Service, where
 the reading of the Psalms is divided between
 the Minister and People. For did not the Con-
 gregation bear their part, what is become of
 their promise, where they say, **Our mouth**
shall shew forth thy praise? Or to what end
 is that exhortation of the Minister, **Praise ye**
the Lord? Nay, of what use is the Invitatory
 Psalm itself, **O come, let us sing, &c.**? If
 the People join not, this Psalm can neither
 deserve its place in our Service, nor answer
 its title.

Besides, if they join not in the *Psalms*,
 neither will they do it in the *Responses*, or
 any other part of the Service; but will stand
 all the while in our Churches, just as they do
 in the Conventicles, hearers only, not doers.
 And is this an acceptable Service unto the
 Lord? Will ye call these a Congregation of

^P For this reason, the word, *said*, was added in the Ru-
 bric before the *Invitatory* Psalm, *O come let us sing, &c.* in
 the second Book of *Edw. 6.*

Serm. worshippers, which stand only a company of

II.  mutes? If they of the *Separation* pretend to blame this custom in our Church, and to change, what we call an excellency, into an iniquity, affirming, that it is not lawful for the People to speak, or bear any part in publick worship; *out of their own mouths will we judge them*. For do not they join, ^a both men and women, with their Teacher in singing Psalms? Is not this their chief delight, their principal boast? If then (as the ^r publick answer was) this were lawful in *Hopkins's* Psalms, why not in *David's*? If in metre, why not in prose? And if in a Psalm, why not in a Litany? Wherefore above all things let this ^f custom of the People's joining in reading

^a I speak this, because 'tis particularly objected against women's joining in the publick worship, from the misapplication of that passage, 1 Cor. 14. 34. where 'tis said, that it *is not permitted to them to speak in the Church*. For neither is it permitted to men to speak in the same sense, that is, by way of preaching or teaching, unless ordained thereunto. But in praying and singing unto God and in all other common actions of worship, wherein 'tis permitted to men, 'tis doubtless no less permitted to women to *speak* and join, being equally partakers of the same covenant, and entitled to the same privileges of the Christian Religion, which makes no distinction of sexes. *For in Christ Jesus there is neither male nor female, but we are all one*. Gal. 3. 28.

^r See the *Savoy* Conference before-mention'd.

^f For this engages the Parishioners to furnish themselves and their children with Common-prayer-books, and to use them

in the Common-Prayer.

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reading the Psalms be every where kept up. Serm.^y
II.
The observance of it is highly useful; the neglect of it no less mischievous. Besides, it destroys that beauty of holiness, which shines most in the Psalms, the noblest part of all public worship. Nay, it turns them into a set of Lessons, and thereby takes away that distinction and regard, which should be given to the *Lessons* appointed for the day. But let us observe,

Secondly, The posture used when the Psalms are rehearsed, which is **STANDING**: the Christian Church in this thing, as in many others, imitating the Jewish. For when the *Priests*

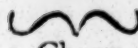
them at Church: whereby as they become better acquainted with the Psalms, so do they with every other part of the Service, wherein they are appointed to bear a part. For 'tis a great, tho' a too general mistake to think, that the Clerk alone is to do this in their stead. No: 'tis the duty of every Parishioner and every person in the Congregation, to do the same, and to make all the same answers that the Clerk does, only it is proper that they do it with an humble, as he with a more audible voice. This is generally done in Cities and Towns, and would to God it were done also in Villages. This alone would of course lead them into a better knowledge, and by consequence into a better esteem of the Common-prayer. But on the contrary, if this custom of the People's joining in reading the Psalms be laid aside, the effect of it will be, that in a few years there will scarce be a Common-prayer-book in the Parish, and the effect of that with regard to the People's knowledge and value for it, I leave any one to guess at.

E 2

waited

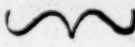
Serm. waited on their Office, the Levites also with

II. instruments of musick of the Lord, which Da-

 vid the King had made to praise the Lord, when
2 Chron. David prais'd by their ministry, and the Priests
7. 6. sounded Trumpets before them, all Israel stood.

But this custom of *standing* is derived not from the imitation of the Jews, but direction of Nature. For by the erection of the body we express the elevation of the soul, when in thanksgiving we lift it up unto the Lord: as by kneeling down we expressed the contrition of our hearts, when in confession of sin we humbled them before the throne of Grace. These postures of kneeling and standing are natural indications of the affections of the heart. And tho' continued down in our Church the same as before the Reformation, yet this is not in conformity to the usage of *Popery*, but to the more ancient appointment, and (if I may so speak) original Rubric of Nature itself; which hath not only established this correspondence of our inward affections with our bodily gestures, but hath also written it in our countenances. In these likewise we read contrition and shame in him, that is penitent: in these we read joy and thanksgiving in him, that rejoiceth. Do men smile at Confession of sin? Or do they weep in acts of Thanksgiving? So it is with the postures or gestures of

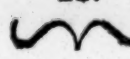
in the Common-Prayer. 53

of the body: they are suited by Nature to different actions of worship. And non-conformity to them, because they are enjoined also by the Church, is even unnatural, as well as irreligious. *O praise the Lord, standing in the courts of the Lord.* Serm. II. 

After the Psalms follow the LESSONS. For having (according to the Exhortation) **set forth God's most worthy praise**, we proceed to **hear his most holy word**. And thus a respite or intermission is given to the bent of the mind: for whereas in the work of praising it was active, in hearing it is only attentive. Besides, a different faculty of the soul is now call'd upon to take its turn in the work of the Sanctuary. For before in the Psalms the will and affections were employ'd; but now in the Lessons chiefly the understanding. And it is with the faculties of the mind, as with the members of the body; that in working by turns there arises no weariness to either, but in both a mutual emulation, and from emulation an earnestness.

Thus when the soul has been exalted by acts of Praise, it is the more awaken'd to holy speculation open'd to us in the Scriptures: and when delighted with speculation, in beholding the wondrous things of God's Law, it eagerly returns to thanksgiving. For the table of the

Serm. heart, like the Altar of God, is already warm'd

II.  by the burnt-offering of thanksgiving taken out of the Psalms. And whatever new materials of Praise, gathered out of the *first* Lesson, are laid upon it, in a moment the fire kindles, and breaks forth into thanksgiving. For the subject and supply whereof, the Church hath appointed those two ancient Hymns, the *Te Deum*, that is, *We praise thee, O God*; or the *Benedicite*, that is, *O all ye works of the Lord*: the former framed for constant use, the latter for more particular occasions. The first (as 'tis generally receiv'd) was composed by St. *Ambrose* for the baptism of St. *Augustine*: and hath been ever since used in the Church above thirteen hundred years. An Hymn to the holy Trinity, worthy of the Spouse of Christ, rational and majestick: and among all the composures of man uninspir'd, made for the

† This Canticle, entitled The song of the three Children, is ascribed to the three Israelites, sung by them in the midst of the fiery furnace, as we read in the *Apocrypha*. But by whomsoever and upon whatsoever occasion it was composed or uttered, it is certainly very ancient, being universally used in the Church in the most early times, and by many counted a part of Scripture. But granting it otherwise, yet this and the *Te Deum*, are the only Hymns used in our Service that are of man's composing: Our Church being careful, even beyond all the ancient Churches, in singing to God to sing in the words of God. This Canticle is a Paraphrase on the 148th Psalm.

Sanctuary,

Sanctuary, this may justly hold the first place, *Serm.*
fit for the tongue of men and of Angels. And *II.*

'tis observable, that the Church hath not added the Doxology, *Glor* be to the Father, &c. after this, as after all the other Hymns, to close and crown it with perfection. For what is the *Te Deum* but chiefly a Paraphrase upon the Doxology, the same Hymn to the blessed Trinity, only drawn in a larger form?

As the interposál of this Hymn after the *first Lesson* gives the mind a respite from the work of attention; so the loftiness of it lifts up the mind, and fits it for attending to the higher things revealed in the Gospel, which now in the *second Lesson* are read to the Congregation. And as at the first when the Angel had publish'd the glad-tidings of Salvation, he was *joined by a multitude of the heavenly Host*; so now when the same tidings revealed in the New Testament are rehearsed by the Minister, he is likewise join'd by the whole multitude of the Congregation, *praising God and saying, Blessed be the Lord,* or that Psalm, *Be joyful, &c.* Thus after each Lesson succeeds an Hymn, after the hearing of the ear follows the rejoicing with the lips; which besides the relief arising to the worshipper by this interchange, besides the beauty arising to the worship by this variety, has

Serm. also this advantage: that in these Hymns at
 II. the same time we declare our assent to the
 ~~~~~ Scriptures read unto us, whilst we magnify  
 their excellency. For the acknowledgment of  
 Faith is best proved, when it breaks forth in-  
 to adoration, which is the noblest kind of  
 Confession.

In like manner the Lessons for the *Evening*  
 Service are followed by their respective Hymns.  
 Two are provided after each Lesson for va-  
 riety; tho' the one (as we before remark'd)  
 be chiefly fitted for the daily Service, the o-  
 ther for more Festival Seasons, it being left to  
 the Minister to vary and apply them to the  
 occasion.

Now the appointment of two Lessons, one  
 out of the *Old*, the other out of the *New*  
 Testament, what is it but to shew the harmo-  
 ny and consent, that the one bears to the o-  
 ther? For what was wrapt up in the *Old*  
 Testament in types, in promises, and in pro-  
 phecies, is all open'd and unfolded in the *New*.  
 The types under the Law, in reading the  
 Gospel appear in substance. The promises  
 made to the Fathers in the former, are in the  
 latter fulfilled to us. And the prophecies made  
 by the Prophets, in the writings of the Evan-  
 gelists we hear brought to pass. Thus, as in  
 Isai. 6. 3. the Vision of *Isaiah*, one Seraphim *cry'd to*  
*another,*

*in the Common-Prayer.*

57

*another, saying, Holy, Holy, Holy, signify-* Sermon.  
*ing the three Persons in the Trinity ; so the* II.  
*Old and New Testament answer one to the*  
*other, testifying the faith and worship of the*  
*same one God, the Trinity in Unity : and in*  
*all things their witness agrees together.*

Now as by this harmony of the Lessons the faith of the hearers is established ; so by the order, wherein they are read, the understanding is enlightned : for first one out of the *Old* Testament, then the other out of the *New* ; correspondent to the order of time, wherein the Holy Ghost published them to the world : and whereby the mind of the hearer is gradually led from a darker revelation to a clearer view, and prepared by the veils of the Law to bear the light breaking forth in the Gospel.

Whilst therefore the Lessons, whether out of the *Old* or *New* Testament, are read in our ears, we should not let them pass away, as a vulgar History, or an idle Legend, or as the word of man ; but reverently listen to it, as it is *in truth the word of God*. For the Minister in reading the Scriptures is, even as *Aaron* was, the mouth of God to the People : for which cause he is directed “ to turn “ his face to them as speaking to them from God ; and to read *STANDING*, to signify his authority.



Serm. authority. When therefore he standeth up in

II. order to read the Lesson, let every devout  
 ~~~~~ hearer take up that advice, which *Eli* gave to  
Samuel waiting likewise in the Sanctuary, say-
 1 Sam. 3. ing within himself; *Speak, Lord: for thy*
 9. *servant heareth.* And let us not only har-
 ken, but apply what we hear: If examples,
 let these lead us; if precepts, let these teach
 us; if commands, let these bind us; if pro-
 mises, let these encourage us; if threats, let
 these warn us; if mercies, let these comfort
 us; if judgments, let these awaken us: in
 whatsoever way the Lesson brings us *instruc-*
tion in righteousness, which it always doth
 in some way, let us at the close answer with
 the Congregation of *Israel*, saying in our
 hearts, *all that the Lord hath spoken, we*
 Exod. 19. *will do.*
 8.

The time would fail me, should I here en-
 large upon the wisdom and judgment of our
 Church in chusing out and suiting the Lessons
 to "particular days and occasions, whether of

" As for *Saints* days, the first Lesson is generally chosen
 out of the moral Books, such as *Proverbs*, *Ecclesiastes*, *Ec-*
clus. and *Wisdom*: which being instructions of an holy con-
 versation and godliness, are thought most fit to be read on
 the days of Saints, whose Lives were examples thereof.
 The second Lesson, if it relates not to the History of the
 Saint, goes on in the ordinary course.

in the Common-Prayer. 59

Festivals or Fasts. But one thing I must re-
mind you, that on ^w*Sundays*, the chief days of
the Serm. II.

^w Which choice was the principal addition and amendment made at the Revival of the Liturgy under Queen *Elizabeth*; the Lessons for the Sundays, and almost for all Holy-days, did in King *Edward's* Liturgy take their turn, as other ordinary days, in the Calendar.

^e Now in the course of Lessons for ordinary days, the Church begins with *Genesis* when she begins the year, and so continues on thro' all the Books of the Old Testament, " (except certain books and chapters that are least edifying) till near Advent. To which time the Book of *Isaiah* is reserved, being the clearest Prophecy of Christ and his coming, and therefore most suitable to that season.

But in the Lessons for Sundays the Church takes a different course. For it begins the book of *Genesis* on *Septuagesima* Sunday, because then begins the time of Penance, to which *Genesis* treating of the Fall of man and God's judgments upon the world for sin, is thought best to suit. And so it goes on thro' the other books in order; only *Isaiah* is reserved till Advent for the Lessons also on Sundays, as well as ordinary days, and for the aforesaid reason.

Those Books and Chapters, that ^a are least edifying, and " might be best spared, are *Chronicles* and *Solomon's Song*, the former being omitted, because almost the same as the books of *Kings*; the latter, because of its mystical signification. Also some particular Chapters in other books are omitted, because the same with some read before, or because full of Genealogies, or some other matter, which is less edifying; or because wrapt up in mystery and vision, as many Chapters in *Ezekiel*. And for this reason also the book of the *Revelation* is not read, only some particular Chapters taken out of it upon particular Holy-days.

After the Canonical Books of the Old Testament are read through, to fill up the remaining part of the year, some books
of

Serm. the Assembly, the first Lessons are so wisely
 II. chosen out, as to contain all the most material

of the *Apocrypha* are appointed to be read: wherein the Church thus justifies herself in her *Articles*, that “ she reads “ these Books for instruction of life and example of manners; but yet doth not apply them to establish any Doctrine: Moreover, that tho’ they be not *Canonical* Scripture, yet they “ are agreeable to the same; and that these may be read to the Congregation, as well as Sermons preach’d, which are confessedly human writings, and often much inferior, and sometimes not “ agreeable to the same: Lastly, that none of these Books are appointed to be read on the *Sundays*; but (as we said) the very choicest Chapters of the Canonical Books.

But how can the *Sectarists* object, that the Church by reading these excludes, or (in their own phrase) justles out the Canonical Scriptures, when they omit the publick reading of far the greatest part of them. For if they keep to the *DIRECTORY*, that appoints “ that two Lessons, one out of “ each Testament, be read at every *Meeting*, which is seldom held but twice on Sundays; that is, four Chapters every Sunday. Yet this amounts but to the seventh part of what the Church reads, which are moreover four Lessons for each of the other six days of the week. And as to their order in reading them, if they follow the *DIRECTORY*, this appoints, “ that ordinarily, where the reading in either Testament “ ends on one Lord’s-day, it is to begin the next. If then they begin the year at *Genesis* for the first Lessons, they cannot go beyond the middle of *Leviticus*, which make up 104 Chapters: nor beyond the middle of St. *Luke* in the Gospels, nor beyond *Ephesians* in the Epistles; which together make up the same number for the two second Lessons; supposing that they begin that for morning at St. *Matthew*, and the other for the evening at *Romans*. Not but it has been and is the custom in most *Meetings* to read no Lesson at all, “ left “ the

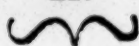
in the Common-Prayer.

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rial and instructive passages in the Old Testament. By this method the Poorer sort, who have neither skill to read the Scriptures, nor always leisure to attend the reading of them on the week-days, even these have not only *the Gospel preached unto them*, but moreover *Moses and the Prophets read to them every Sabbath-day*.

Serm.

II.



“ the ordinance of preaching be straitned, as the DIRECTORY above all things cautions.

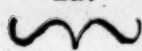
As to the method of reading the Scriptures in the Church of *Rome*, I shall only repeat the words of our Reformers, that “ whereas the ancient Fathers so order’d the matter, “ that all the whole Bible (or the greatest part of it) should “ be read over once every year ; this godly and decent order hath been so altered, broken, and neglected, by planting in uncertain Stories and Legends, with a multitude of “ Responds, Verses, vain Repetitions, Commemorations, “ and Synodals ; that commonly, when any book of the “ Bible was begun, after three or four Chapters were read “ out, all the rest were left unread. For the remedy whereof, the reading of the holy Scripture was by them so set “ forth, that all things should be done in order without “ breaking one piece off from another. For this cause “ were cut off Anthems, Responds, Invitatories, and such “ like things, as did break the continual course of the reading of the Scripture.

Thus then if we look on the right hand or on the left, to the *Papists* or *Dissenters*, our order of reading Scripture far exceeds them both. Nay, it seems to exceed the order of the ancient Fathers : for whereas they so ordered it, that all the whole Bible (or the greatest part of it) should be read over once every year ; in our Church the Old Testament is read once, but the New thrice every year.

But

Serm.

II.



But to proceed : When the two Lessons are thus followed by their respective Hymns, then comes on a rehearsal of the CREED by all the Congregation : in which they give their assent to the particular Scriptures now read unto them ; and not to them only, but to all the Articles of the Christian Faith, which are clearly contained in the body of the Scriptures, and which are affirmed, and not without grounds, to be collected into this Creed by the Apostles themselves, and upon this account it is entitled, the *Apostle's Creed*.

But my principal business at present is to observe that admirable order and chain, whereby the several parts and offices of the Common-prayer are held together.

Now the rehearsal of the Creed is placed between the duties of hearing and of prayer : it comes after the reading God's most holy word, and goes before the asking those things, that are necessary as well for the body as the soul.

First, If we consider it with regard to the Lessons, what could follow with greater propriety ? For since *Faith cometh by hearing*, it was meet that confession of Faith should follow, as its proper production. On the other hand, since the word read *profiteth not, unless*

Rom. 10.
17.

Heb. 4. 2.

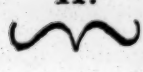
in the Common-Prayer. 63

unless mixed with Faith in them that hear Sermon.
it, therefore this rehearsal of the Creed, II.
which awakens and strengthens our Faith, re-
flects back an efficacy upon the word just read
in our ears. So that the Lessons being follow-
ed by the Creed, by this connexion there is a
reciprocal virtue, a mutual confirmation deri-
ved from one to the other. But,

Secondly, If we consider the *Creed* with
regard to the Prayers which follow in the
Collects and *Litany*, the confession of faith is
also the best preparative thereunto. For it de-
clares to us the true object of all Christian
worship to be one God subsisting in three
Persons: without which distinct knowledge of
the one only true God, we Christians should,
like the blind Samaritans, *worship we know*
not what; or like the Athenians, no less blind
in this respect, *build our altars to an unknown*
God. We learn then from the Creeds, those
Confessions of the Christian Faith, what the
right Faith is; namely, “that we must wor-
“ship one God in Trinity, and Trinity in
“Unity. Now as *without faith*, so with-
out this right faith, ’tis equally *impossible to*
please God.

In this judicious placing of the Creed, so
visibly *to the use of edifying*, our Church
doth excel the Church of *Rome*. For, as we
before

Serm. before observ'd, that their Confession of sin

II.  was improperly placed in the latter part of their Service, so their Confession of Faith is as unprofitably placed in the beginning of it. But let not the *Dissenters* rejoice, that we put this objection into their mouth against the *Papists* for misplacing the Creed, since they allow it no place at all. But why? Is it not *faith, that quickens*? And can the Confession of it be called a “dead Letter”? But to proceed.

This Confession of Faith is made by the whole Congregation, the People repeating it after the Minister. For it is not enough for a Christian to believe rightly with his heart, unless he confess the same openly with his mouth. Now our Church hath provided for us in both:
 Rom. 10. For as in hearing the Lessons, *with the heart*
 10. *man believeth unto righteousness*; so in rehearsing the Creed, *with the mouth confession is made unto salvation*.

And for this reason the *Creed* is so formed, as to be rehearsed by every one in his own person, not by the Congregation, as a body: we do not Confess in conjunction, saying, *We believe in God*, but each for himself, saying, *I believe, &c.* Insomuch that the Priest himself, who elsewhere is the publick Minister of the Congregation, seems here to become a private member



member of it even as others, Confessing only for himself. Wherefore let not the People deceive themselves; imagining, that if the Minister recites the *Creed*, and they say, *Amen*, at the close; that this shall be imputed to and accepted for them: For his Confession is wholly personal, made only for himself; he saith even as every other person, *I believe*. Wherefore he is here not the People's deputy, but only guide, going before them; he is not the mouth, but rather hand to the Congregation, leading them on in making their Confession: and they ought all to follow him with an audible voice.

This open *Confession with the mouth*, to be made by all the People, is chiefly with regard to men; before whom hereby as we give glory to God, so we call upon others to be witnesses, approvers, and followers of our Faith. For with regard to God who seeth the heart, it is sufficient to a man's righteousness or justification in his sight, if he *believeth with the heart*. And in this respect also the practice of the Church of *Rome* seems deficient, which appoints the *Creed*, as well as Lord's-prayer, to be said *secretò*, secretly; that is, either mentally, with the heart, not with the mouth, which is no confession at all; or silently, every one to himself, not audibly

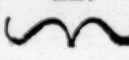
Serm. in the hearing of the Congregation, which defeats the intended effects of Confession, to wit, the satisfying the Congregation that we hold the same Faith, and the encouraging and confirming them in the same.

II.


For the firmer establishment of our Faith, the Church hath appointed that Confession, commonly called the Creed of St. *Athanasius*, to be used instead of the *Apostle's* Creed. This being too large for the daily Service, is appointed to be used on the three great Feast-days, to wit, on *Christmas-day*, *Easter-day*, and *Whitsunday*, (these days being to us *High-days*) and moreover on ten other lesser Festivals, placed between those greater at such intervals; that once every month at least this excellent Creed might take its turn in our worship. So careful is our Church, that her children should above all things understand, and that understanding they should “ hold the Catholick Faith.

This Creed, saith the learned Bishop **Sparrow*, hath been ever received with great veneration, as a treasure of inestimable price, both by the *Greek* and *Latin* Churches. And thus hath it been received by our Church, and may it thus ever remain, may it ever stand, as established with the other two Creeds in our Li-

* *Spar.* Rational.

turgy. For seeing this likewise is **the Confession** Serm.
of our Christian Faith, as in the Rubrick before II.
it is entitled, they that strike at it, what do 
they but strike at the establishment, not so
much of the Church of *England*, as of the
Church of Christ?

Thus far then we are advanced: and we
trust, that hitherto order and variety hath
fully appear'd, the beauty of holiness hath
shone forth in the principal parts of our Ser-
vice, as they are laid down in the Exhortati-
on. We have seen our Church acknowledging
her sins, in the *Confession*; then setting forth
God's most worthy praise, in the *Psalms*;
then hearing his most holy word, in the *Les-
sons*; and after that with one heart and one
mouth declaring her assent to the Catholick
Faith, in the *Creed*. And now having her
Conscience absolved from her sins, and her
affections warmed with thanksgiving, and her
understanding enlightned by the word, and
her faith strengthned by her publick Confessi-
on, how fit and prepared is she to enter so-
lemnly on supplication and prayer, and to ask
those things that are necessary as well for
the body as the soul, as they are appointed
in the following parts of the Service, to wit,
the *Collects* and *Litany*?



Serm.
III.



2 Theff.
3. 16.

2 Tim.
4. 22.

AND here I must observe the Decency of our Church, that she doth not break in abruptly upon this Office of Prayer, any more than she did upon that of Praise. For as before the Psalms there was a mutual exhortation between the Minister and People, the Minister exhorting the People, **Praise ye the Lord :** the People answering, **The Lord's name be praised :** so here before they begin their petitions, the Minister blesteth the People for this holy work, saying, **The Lord be with you :** and the People pray for him in the discharge of it, replying, **And with thy spirit.** These Forms, saith an 'ancient * Council, all the *East* retains as deliver'd down by the Apostles.

And in these connexions the wisdom of the Church hath imitated the skill of Nature. For as in framing the body of man Nature has not only form'd the limbs in proportion, and

* *Placuit ut Episcopi & Presbyteri uno modo saluent populum, dicentes, Dominus vobiscum ; & ut respondeatur a populo, & cum spiritu tuo : sicut & ab ipsis Apostolis traditum omnis Oriens retinet. Concil. Braca I. Can. 21. 563.*

placed them in order ; but has also fasten'd them with joints, which seem made no less for beauty than necessity : so in composing the body of our Common-prayer the Church hath not only framed the several Offices of a due length, and ranged them in a just method, but has likewise united them with Versicles, as it were with joints ; which, tho' less regarded, are yet the no less beautiful than necessary parts of our Liturgy : so that we shall find as great comeliness and art in these connexions, as there is in the compositions themselves.

But before they all kneel down, the Minister bespeaks the Congregation in that most ancient Form, **Let us pray** : which being repeated in several places, hath its several uses :

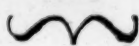
First, Of instruction, teaching us that now we enter upon prayer, which hath been for a while intermitted. Let us, who have been employed in Praising, and in Hearing, pass on to the duty of Praying. Let us now Pray.

Secondly, Of invitation, calling upon the People to join in the following Prayers, and not to listen as at the Lessons. The Minister challenges not this Office to himself, saying to the People, Hear me pray, but, Let us pray ; Let us all join in this holy work.

F 3

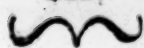
Thirdly,

Serm.
III.



Serm.

III.



Thirdly, Of Admonition, banishing all drowfiness, businefs, wandrings, vanities, and levities out of our thoughts and demeanours at this solemn duty. ^y Let us not dream like the fluggard, nor muse like the worldling, nor gaze about like the idle, nor talk like the impertinent, nor laugh like the insolent; but let us seriously mind what we are about; Let us Pray.

Fourthly, Of exhortation, awakening, exciting and inflaming our piety. In the ancient Liturgies the Deacon was appointed to cry aloud, ἐκλενῶς δεηθῶμεν, that is, let us pray vehemently: and again sometime after, ἐκλενέστερον, more vehemently. And this is the use of it in the first insertion of it at the latter end of the *Litany*; where having all along prayed in an earnest manner, that our devotion may not flag, but hold on to the end, the Church calls upon us, Let us pray, that is, pray on with equal or greater vehemency.

Fifthly, it serves for a mark of transition from one kind of praying to another, from

^y Ὁ διάκονος ἐπισκοπεῖτω τὴν λαὸν, ὅπως μή τις ψιθυρίῃ, ἢ νύσταξῃ, ἢ γελάσῃ, ἢ κινήσῃ. Let the Deacon inspect the Congregation, that no person whispers, or sleeps, or laughs, or nods. *Apost. Constitut.* Chap. 57. Book 2.

in the Common-Prayer.

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² *Preces* to *Orationes*. And in this last sense Serm. it is inserted again at the close of the *Litany*. III. Let us change and collect our alternate supplications into Collects; Let us, who have prayed Litany-wise, now pray Collect-wise.

And after all these uses of this Form, shall it be treated as an useless Tautology? Let those, who have neither wandrings nor weakness in prayer, despise this Exhortation: Let those, who have no variety or distinction in their worship, deride this mark of Transition: let them mock at these helps of devotion. We reprove them not; no, but let the very Heathen reprove them, who conscious of the same human infirmities, appointed ^a one at their Sacrifices to cry aloud at set times; Τῷτο πρέττε, attend, or mind what ye are about.

After this Form both Priest and People, *all kneeling*, begin with the Lord's-prayer. Now tho' this Prayer was said once before, to wit,

² In the *Latin* Liturgies *Preces* were thus distinguish'd from *Orationes*. *Preces* were those alternate petitions, where the People join'd with short Responsals or Versicles. *Orationes* were those, that were said by the Priest alone, the People only answering, *Amen*.

^a Ὅταν οἱ ἱερεῖς πρέττωσι τι τῷ θεῷ, ὁ κήρυξ πρῶτος μεγάλη φωνῇ, “ τῷτο πρέττε. When the Priests are officiating in sacred things, the Cryer proclaims with a loud voice, “ Attend, mind what you are about. *Plutarch. in Coriolano.*

Serm. after the Absolution; yet that (as we observed)

III. was a distinct Office of itself, and separated from this, we are now entring upon, by the interposal of two distinct Offices or duties, namely of Praise as in the *Psalms*, and of Hearing as in the *Lessons*. And therefore all now following the *Creed* being a distinct Office, the inserting the Lord's prayer here in the beginning serves, as to perfect, so to distinguish it. And tho' this Prayer be used several times in the course of the Morning-service, yet it cannot be said to be repeated, unless this were done in the same Office.

In the former use of this Prayer there went before it a Confession of sin at large: and here it is fitly introduced by, *Κύριε ἐλέησον*, or, **Lord have mercy upon us**, which is a perfect Confession of sin, tho' wrapt up in so short a Sentence or Versicle. Nay, it is not only a Confession, but a short Litany, as it was called by the Ancients. And it hath this resemblance with our larger Litany: for as in that we call upon each Person in the Trinity by a distinct invocation, crying, 1st. **O God the Father of heaven**, 2^{dly}. **O God the Son Redeemer of the world**, 3^{dly}. **O God the Holy Ghost proceeding from the Father and the Son: have mercy upon us miserable sinners**; so in this supplication thrice repeated, we are taught

taught to pray, saying, **Lord** the Father, **Serm.**
^b **Christ** or *Lord* the Son, **Lord** the Holy **III.**
Ghost: have mercy upon us. This ^c three-
fold repetition of the words is with regard to
the three Persons in the Trinity, to which it is
thus thrice separately addressed.

This most humble and pathetick Litany directed to the blessed Trinity is generally throughout the Liturgy placed before the Lord's-prayer, as a proper introduction to it; the Church hereby seeming to intimate two things: first, as to the object of our worship, that this Prayer, and by consequence all our prayers of which this ought to be the pattern, is to be directed to the Trinity; and that by the word, *Father*, in the preface of it, not

^b For in the *Greek Church* the same words, *Κύριε ἐλέησον*, Lord have mercy upon us, were thrice repeated: but the *Latin Church*, (which borrowed it from the *Greek*, as appears by their retaining still the *Greek* words in their Liturgy) changed the second Versicle into, *Χριστέ ἐλέησον*.

^c Upon this account let the Clerks and People take heed not to say a fourth time, *Lord have mercy upon us*, which is in effect to make four Persons in the Trinity: which nevertheless they are sometimes apt to do, because they are used to do so in the Litany; not considering that in that place they are to repeat all the three Versicles after the Minister; whereas here they are to say them alternately, by way of Response, not Repetition: so that only the second Versicle, *Christ have mercy upon us*, comes to the People's turn, the first and last belonging to the Minister.

Serm. the first Person alone, but the other two are
 III. equally included. For we pray not, saying,
 ~~~~~ *the Father*, but *our Father*. The second  
 thing intimated is, as to the manner of our  
 worship; that we ought with all humility to  
 approach his Majesty, acknowledging that 'tis  
 thro' his mercy we presume to call him *Fa-  
 ther*: a name, which the <sup>d</sup> Jews never used  
 in prayer, having *receiv'd the spirit of bon-  
 dage to fear*; whereas we Christians *have re-  
 ceived at our baptism the spirit of adoption,  
 whereby we cry, Abba, Father*. And for this  
 reason the <sup>e</sup> *Catechumens* in the ancient Church,  
 tho' embracing the Faith and taught therein,  
 yet being unbaptized and so incapable to call  
 God *Father*, were not allowed to be present at  
 the Lord's-prayer, that Prayer being then used  
 only at the Communion-service, which began  
 after the *Catechumens* were dismissed.

Rom. 8.  
 15.

<sup>d</sup> *Nomen Dei Patris nemini proditum fuerat. Etiam qui de ipso interrogaverat Moses, aliud quidem nomen audierat. Nobis revelatum est in Filio. Tertullianus de Orat. Dom.*

<sup>e</sup> *Missa Catechumenorum est ab introitu usque ad Offertorium: quæ missa ab emittendo dicitur: quoniam quando sacerdos incipit consecrare Eucharistiam, Catechumeni foris de Ecclesiâ mittuntur: unde antiquitus perlecto Evangelio Diaconus supra pulpitem acclamare solebat, siquis Catechumenus adest, exeat foras. Dur. Lib. 4. C. 1. According to that ancient order; Διάκονε, ἐφ' ὑψηλῆς τινοῦ ἀνελθὼν, κηρυγέτω· μήτις τῶν ἀκροωμένων. Diaconus, in excelsum locum ascendens, clama- bat, nequis Audientium, (sive Catechumenorum) sc. adsit. Constit. Apost. Lib. 8. c. 5.*

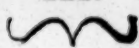
But

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But to proceed : as the Lord's-prayer is introduced, so is it followed by Versicles and Responsals ; which no man ought to call or look upon as idle sentences, or the broken remains of ancient Liturgies, stuffed into Ours only to preserve them from being lost : for they are preserved in the Scriptures themselves, one tittle whereof shall never fail ; and were chosen out thence by the Primitive Church, as the greatest helps and ornaments of her worship. • Indeed the greatest part of them are taken out of the Psalms, that storehouse of Primitive devotion : and for this reason the Minister in reading them is ordered to *stand*, as at the reading of the Psalms. Not but in all alternate Petitions, where the People are to bear a part, the standing up of the Minister is most convenient as well as ancient ; that the People may the better hear, and so keep their turns in making their answers with greater exactness and uniformity.

But as to these before us, it is not only their divine original in the Scriptures, nor their ancient use in the Church ; but also their own genuine import and propriety, that chiefly justifies this their place in our Liturgy. For by a due attention we shall find, as Dr. *Comber* observes, that they answer to the several Collects, that are to follow ; and are the compen-

Serm.  
III.





Serm. compendiums of them, or rather prefaces to  
 III. introduce them and to bring them in succeſ-  
 ſion. Thus, *O Lord, ſhew thy mercy upon*  
 us, <sup>f</sup> *And, &c.* being a Petition for mercy  
 and ſalvation, answers generally to the Col-  
 lect for the *Sunday*. *O Lord, ſave the King,*  
*And, &c.* answers to the Collect for the *King*  
 and in him for the *Royal Family*. *Endue*  
*thy Miniſters with righteouſneſs, And, &c.*  
 and, *O Lord ſave thy People, And, &c.*  
 theſe answer to the Collect for the *Clergy and*  
*People*. *Give peace in our time, O Lord,*  
*Be cauſe, &c.* and, *O God, make clean our*  
*hearts within us, And, &c.* theſe answer re-  
 ſpectively to the two ſtanding Collects for the  
 Morning and Evening, the former answers to  
 the Collects for *Peace*, the latter to the Col-  
 lects for *Grace*. And thus we ſhall find no-  
 thing in our Common-prayer ſuperfluous or  
 accidental, not the leaſt ſentence, but what

Pſal. 85. 7.

Pſal. 10. 9.  
in the Sep-  
tuagint.

Pſal. 132.  
9. and  
28. 9.

1 Chron.  
22. 9.

Pſal. 51.  
10, 11.

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<sup>f</sup> Note ; That each Verſicle and Answer being join'd by the Conjunction, *And*, makes them both but the ſame Pe-  
 tition continued. So is it, if the Answer be join'd by the  
 Conjunction, *Be cauſe*, as here, “ *because* none other fight-  
 “ eth for, *&c.* or if it be join'd by the Relative, *Who*, as  
 at the Churching of Women, “ O Lord ſave this woman  
 “ thy ſervant, *Who* putteth her truſt, *&c.* In all theſe caſes  
 it is ſtill the continuation of the ſame Petition, tho’ put into  
 two ſentences, and the former be pronounced by the Mini-  
 ſter, and the latter by the People.

hath

hath both a proper signification and a just connexion.

Serm.  
III.

I confess, that the suiting of these Scriptural sentences to the Prayers following, could not be the intention of the Compilers of our Service; because some of these Prayers, (namely, that for the *King*, for the *Royal Family*, for the *Clergy and People*) were added afterwards at different times: so that to speak properly, these sentences were not designed as compendiums of their respective Prayers, but rather the prayers were added as paraphrases on those sentences; and perhaps this might be in the view and intention of the Composers of them. But however it came to pass, whether thro' accident or intention, still there is that mutual harmony and correspondence between them: so that all parts of our Service hang together; all answer to each other.

Proceed we then to consider the COLLECTS themselves. It is not material to enquire into the original of the name, why they were called *Collects*, Whether it were with regard either,

First, To the Congregation, these prayers being used in behalf of the People *Collected* and gathered into a publick Assembly: Or,

Secondly,

Serm. Secondly, To their Matter, they being ge-  
 III. nerally *collected* out of the Epistles and Go-  
 spels; or rather,

Thirdly, To their Form, the Minister in these *collecting* into one prayer the Petitions of the People, which in the former part of the Service were anciently divided between him and the People by Versicles and Responsals; for which reason God is desir'd in many of them to hear the petitions of the People.

But passing by these enquiries, let us consider chiefly their antiquity and their excellency.

First, As to their antiquity, which adds oftentimes a value to things that are utterly decayed, without any farther use or comeliness: Now it must be alledged in favour of these, that they have been used in the *Western* Church, most of them above eleven hundred years, many of them long before. For almost all the Collects for the *Sundays*, and the principal and greater Festivals, are found in the <sup>8</sup> SACRAMENTARY of *Gregory the Great*.  
 In

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<sup>8</sup> Concerning which work of his and his alterations therein, he thus justifies himself in his Epistle to *John*, Bishop of *Syracuse*. *Quod aliqui amici ejus, vel Græci, vel Latini, nescio, quasi sub zelo sanctæ Romanæ Ecclesiæ de meis dispositionibus*



## in the Common-Prayer. 79

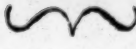
In which Office tho' he added some new Serm.  
 prayers, yet he declares, that in the general III.  
 work he was rather a Compiler than Compo-  
 ser. In which compilement, to avoid the  
 charge of novelty, for which he was <sup>h</sup> cen-  
 sured, he doubtless went back into the highest  
 antiquity. He himself calls these Collects  
<sup>i</sup> *ancient* ; and we have no reason to doubt,  
 but that some of them might be derived from  
 the original Liturgies of the first Century ;  
 when upon the ceasing of the gift of prayer  
 with all other supernatural gifts of the Spirit,  
 the Church was obliged to compose and to  
 use set forms of worship ; whereof our Lord  
 had left her a pattern in his own prayer, and  
 wherein doubtless the Holy Ghost assisted her,  
*helping her infirmities*. However this is  
 certain, that these Prayers were collected,  
 framed, and ordered by St. *Gregory*, that fa-  
 mous light and guide of the Church. Upon  
 whose account alone they ought to be had in  
 a peculiar esteem and veneration by *Us* above all

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*positionibus* <sup>h</sup> murmurarent ; in quo Græcorum consuetudinem  
 secuti sumus, qui aut <sup>i</sup> veteres nostras reparavimus, aut novas  
 & utiles constituimus. S. Greg. Reg. Ep. 64.

*Durandus* gives also this account of it. B. *Gregorius* se-  
 clusis his quæ nimia & incongrua videbantur, rationabilia coad-  
 unavit : congrua multa nihilominus per se necessaria superad-  
 dens. Lib. 4. cap 15.

Serm. the *Western* Churches, since it was owing to

III.  him, that we were a Church. We learn from <sup>k</sup>history, that he loved our Nation, and had it many years in his heart to convert us in person; which he afterwards effected by the Ministry of *Augustine*, *An. 597*. Wherefore he may claim the like regard from our Church, as *St. Paul* did from the *Corinthians*, *If I am not an Apostle to others, yet doubtless I am to you*. Since then this renown'd Bishop and Saint, who taught us what to worship, taught us also how to worship; since he that planted our Church, left us our Liturgy, for the most part the very same Prayers that we use at this day, we ought to esteem and preserve them as an everlasting memorial of their Author; who, for the good deeds that he did to the Church of God and the offices thereof, is called GREAT unto this day. *But he is worthy, for whom we above all people should do this; since he loved our Nation, and hath built us not a single Synagogue, but a National Church.*

But to return to the *Collects* themselves, they are at the latest date as ancient, as this

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<sup>k</sup> *Joh. Diacon. vit. Gregor. Lib. I. c. 21. & Bede Eccles. Hist. L. I. c. 23.* You may see the account at large in *Collier's Eccles. Hist. Vol. I, Book 2.*

## *in the Common-Prayer.*

81

*English* Church, and have been since that period used in its worship. And having been sent up day by day not by us of this Church only, but by many Saints of other Nations, having been breath'd forth by many thousands, yea thousands of thousands of Congregations, may not these be thought those *sweet odours*, Rev. 8. 3. which fill the golden censer of our great High-priest, and which he is said to offer before the golden Altar? For what were these sweet odours? We are told, that *they are the prayers of the Saints*. Neither are they the less sweet, the less acceptable, because they are offered up day by day, the very same prayers that were offered up by our Fathers. For thus the offering of the material incense, appointed for morning and evening, to which these spiritual offerings answer, was of the same composition, *tempered together* Exod. 30. 35. *pure and holy*: the Priest durst not add to, nor diminish from it, nor temper it with any mixture of his own. For in that case, as the

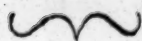
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<sup>1</sup> Note; That *England* has been twice converted to Christianity; the first time, when possessed by the ancient *Britons*, in or near the first Century; the second time, when possessed by the *Saxons*, who had driven the *Britons* into *Wales*, and had fix'd Paganism again in *England*; till this mission of *Augustine*, who converting the *Saxons*, settled a Church here: and this may be more properly called the *English* Church, as the former the *British*.



Serm.

III.

Exod. 30.  
8.

perfume had been *strange incense*, so the Priest himself had been cut off. Neither was the Lord tired with the daily repetition of this offering: for it was to be a *perpetual incense before the Lord, throughout their generations.*

But after all, if we will not pay a regard to their antiquity, yet we ought to their excellency: if we will not esteem them, because they were our Fathers, yet let us do it for their own intrinsic goodnes; which appears in their form, in their matter, and in their coherence:

First, In their form. The Preface to each is addressed to God with regard to some such particular Attribute, as is a ground both for the nature of the petition, and for our hopes of acceptance. Thus to instance in the standing Collects for the daily Service: when we pray for peace, we invoke God, as **the author of peace and lover of concord**: when for protection, as an **almighty and everlasting God**: when for the King, as **King of Kings and Lord of Lords**: when for the defence of the Church (that is, the whole Congregation of people under their Bishops and Pastors) among and from all her enemies, a work of the greatest power, yea a standing miracle, we say, **Almighty God, who alone workest great marvels.** Thus in the rest we shall find these

Prefaces

Prefaces no improper repetitions, as our enemies object: they are not repetitions; for they generally vary with the matter of every prayer: neither are they improper; for they relate to and are of a piece with it.

But suppose, as in some few Collects, the divine Attribute mention'd in the Preface has no direct reference to the matter of the petition, yet it always serves to strengthen the Faith of the petitioner. For instance, suppose it were God's goodness, as, *O most gracious God*; or his power, as, *O almighty God*: Do not both these serve to strengthen our hopes of acceptance, whatever our petition be; God's goodness, by certifying that he is willing to help us; his power, by certifying that he is able to do it? And thus the preface to our Lord's prayer relates not to the particular petitions contain'd in it, but rather to all prayer in general; intimating to us God's readiness to hear us, whatever we ask, because he is *our Father*; and his ability to grant it us, because he *is in heaven*.

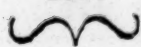
The Collects might indeed, by cutting off these introductory sentences, be cast into one long continued form after the model and<sup>m</sup> request of the Sectarists; and even then, in that

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<sup>m</sup> See Savoy-Conference.

Serm. incoherent heap of different matters, far ex-

III.



ceed the best extemporary performances, that were ever heard in their assemblies. But to us, who view them in their present beauty, these Collects without their prefaces would be even as bodies without their heads, devoid of all life as well as proportion. They would then truly be, what they are now most falsely said to be, a "dead letter. For these prefaces do give life to the petition, and to the faith of the petitioner, which laying hold on the attributes and promises therein recited, as warrants of acceptance, becomes lively and strong. Thus then these beginnings of our prayers are not unnecessary tautologies, but on the contrary carry in them usefulness and beauty.

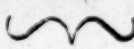
But if we pass to the conclusions of them, these we must allow, and we willingly allow, to be repetitions: for they generally run in the same form, namely, **thro Jesus Christ our Lord**, or what amounts to the same, **thro' his merits and mediation**, or the like expressions. But is it criminal in our prayers, that all conclude in this form? No: this is done in obedience to the command of Christ himself? Is it criminal in them, that they conclude so soon? No: this is done in imitation of his pattern. For the prayer he left us is very short as well as comprehensive, and yet doubtless

John 14.  
13.



## *in the Common-Prayer.*

85

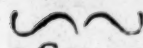
less a perfect prayer or Collect, perfect no less Serm.  
in its manner or form, than in its matter or III.  
comprehension. And he hath moreover com-   
manded us to *pray after this manner*, and Mat. 6. 9.  
*not to use vain repetitions*, as the ignorant  
Heathen did, and as some no less ignorant  
Christians do at this day, *thinking that they* Mat. 6. 7.  
*shall be heard for their much speaking*. And  
as our Lord gave us commandment, so do we  
in our establish'd Liturgy.

Now our Lord in teaching and commanding  
us to pray in short forms, hath consulted our  
infirmities, as well as corrected our ignorance,  
in praying. For,

First, The spirit of devotion in the best of  
us is apt to flag, and our thoughts to fly off  
in wandrings, or to sink down in heaviness.  
Now these frequent closes are as pauses or  
stands for our devotion to rest itself: and the  
whole Congregation being often required to  
join therein, saying, *Amen*, they serve like-  
wise, as so many interrupters or monitors, to  
recall our wandrings and to awaken our  
drowsiness.

Secondly, In short forms as our devotion is  
relieved, and our attention awaken'd; so our me-  
mory is also consulted: which being generally  
short, and oftentimes confused, must of ne-  
cessity forget many particular requests crowded

Serm.

III.  
  
 I Cor. 14.  
 16.

together in a long prayer. And how shall he, *that occupieth the room of the forgetful*, as was said of the *unlearned*, say *Amen*, since he remembreth *not what was said*? Whereas when any single request is offer'd up in a short Collect by itself, it being sealed with an *Amen* by all the People, it is then (as it were) ratify'd and transmitted safe to the throne of Grace.

Thirdly, Farther the mind being thus discharged from the remembrance of what went before, can now attend with more strength and earnestness to the prayer that comes on. And as our attention is much stronger at the offering it up; so,

Lastly, is our assent at the close, when thus given to any single request apart, than it can possibly be, when it is enfeebled, divided, I might say, distracted among a multitude and diversity of particulars, heap'd up in one long tiresome supplication. And yet it is this assent of the will with the concurrence of the affections, that gives success, I had almost said being, to our prayers: It is this, that makes them properly prayers, that is, desires or requests. The understanding and judgment indeed allow of and prepare them; these chuse out and appoint the Sacrifice, *and put the wood in order*: but 'tis the heart with the affections,

affections, that *puts the fire under*, and makes it an actual burnt-offering unto the Lord. Serm. III.

Upon all the fore-mention'd accounts we find, that all long prayers, however well compos'd, are weaken'd and injured in proportion to their length: and to us, who are us'd to the shorter forms of our Liturgy, it is no wonder that they appear spiritless, and unanimated; *neither is there any breath in them*. Whereas were the substance of them, (which must, unless fill'd with tautologies, consist of different matters) subdivided and cast into short prayers after the mould of our Collects; did the preface bearing the name of God, and the conclusion bearing the name of Christ, those living parts, come near and answer to each other, these would quicken the matter that comes between them, and would give it *life and breath and all things* belonging to a living, and because living, an acceptable Sacrifice unto God.

And if these defects must attend a long prayer because of its length, how much more a long extemporary prayer, where to the length many other disadvantages are added? For in these the People must first attend to the words, then understand the sense, then judge of its lawfulness, after that assent with the

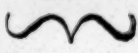


Serm. will, last of all offer it up with the affecti-

III. ons. And what is more, all these actions, each of which require time, must be done at once, in an instant, and that every instant, or the hearers are left behind and distanc'd by the volubility of the Teacher. So that if he be supernaturally assisted in praying, much more must his Congregation be supernaturally assisted in accompanying him: if he has the gift of uttering prayer, they must have the several gifts of understanding, judging, approving, assenting, and requesting: and these actions, which by nature are slow and successive, must by that assistance be quickned and made instantaneous. And therefore in the Apostles days, when the gift of prayer was poured out upon the Church, both he that prayed and they that heard, were filled with the Holy Ghost, or they were not edify'd. And the same supernatural and miraculous assistance must be as necessary now (as in those days) in extemporary prayer, if the People expect to edify or to be profited by it.

But in praying by the precomposed forms of our Common-prayer, which have been so often heard, understood, and approved of by us, our wills are wholly at liberty to accompany the Minister in offering them up. For our attention is not now engaged to hear them,

them, nor our understanding to interpret Serm.  
them, nor our judgment to approve of them. III.

All these things are done to our hand: and   
at the time of offering we have nothing to  
do, but only to offer them up *with all our  
heart, with all our mind, and with all our  
strength*. Wherefore let all the Sectarists know  
assuredly, that it is in the prayers of our  
Church, that we are enabled to *pray with  
the spirit*: Why? because we are assured be-  
forehand, that in these *we pray with the un-  
derstanding also*.

But to pass by this old argument, we are  
not now to shew the necessity of set forms,  
but the advantages of short ones, in the pub-  
lick worship: and in this respect the Collects  
of our Church do manifestly and greatly ex-  
cel. Thus much for their form: Let us con-  
sider,

Secondly, their matter; which will add no  
less to their commendation.

The Collects for the *Sundays* are generally  
framed and collected out of the subject matter  
of the *Epistles and Gospels*, to which they  
are prefixed; upon which account (as we re-  
mark'd) they seem partly to have been styled  
*Collects*: and generally they pray for grace  
to perform that particular duty, which in the  
Epistle and Gospel is either delivered in pre-  
cept,

Serm. cept, or recommended by example. The

III. Collects for the *Saints* days have the same relation to their correspondent Epistles and Gospels: they are formed out of them, and furnish us with a prayer for some particular Grace, whereby the *Saints* were severally distinguish'd, or which their writings or actions point out to us.

But now if we take these Collects, as it were, out of our Liturgy, and consider them not in their relative, but in their own intrinsic goodness; they will be found in themselves so full of variety, so extended to all occasions, that there is no outward good, nor inward grace, nothing that is fitting or necessary either for the body or the soul, either for our selves or others, but may be pray'd for in some particular and very pertinent Collect of our Church. Only as in the Lord's prayer there is but one petition relating to the body, many relating to the soul; so it is in our Collects: those for grace or things spiritual abound; and those for things temporal are not wanting: as may be seen in the Table annexed.



For our  
selves,  
and that  
1<sup>st</sup>. for  
our souls  
or things  
spiritual,  
that is,  
Grace;  
which  
may be  
consider-  
ed with  
respect to

- |                                         |   |                                                       |                                                                                                        |
|-----------------------------------------|---|-------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| 1. The author of it, the H. Spirit, for | { | 1. Comfort. — — —                                     | 1 Sund. aft. Ascension                                                                                 |
|                                         |   | 2. Humiliation. — — —                                 | Whitfunday.                                                                                            |
|                                         |   | 3. Direction. — — —                                   | 19 after Trinity.                                                                                      |
|                                         |   | 4. Manifold gifts. — — —                              | St. Barnabas.                                                                                          |
| 2. The means of it.                     | { | 1. Hearing. — — —                                     | { St. Bartholomew.<br>St. Luke.                                                                        |
|                                         |   | 2. Reading. — — —                                     | 2 S. in Advent.                                                                                        |
|                                         |   | 3. Fasting. — — —                                     | { 1 S. in Lent.<br>10 and 23 after Trin.                                                               |
| 3. The ends of it.                      | { | 1. To convert us from sin.                            | { 1 S. in Advent.<br>1 S. after Easter.<br>St. Andrew.<br>St. James.<br>St. Matthew.                   |
|                                         |   | 2. To obtain pardon for sin, and acceptance with God. | { 12, 21 and 24 aft. Trin.<br>Purification.<br>2 after Epiphany.<br>4 in Advent.                       |
|                                         |   | 3. To rescue us from Temptation.                      | { 4 after Epiphany.<br>18 after Trinity.<br>5 after Easter.                                            |
|                                         |   | 4. To enable us to do good.                           | { 1, 9, 11, 13, 17, 25 af-<br>ter Trinity.<br>Epiphany.                                                |
|                                         |   | 5. To bring us to glory.                              | { 6 after Epiphany.                                                                                    |
| 4. The kinds of it.                     | { | 1. Regeneration. — — —                                | Nativity of Christ.                                                                                    |
|                                         |   | 2. Charity. — — —                                     | Quinquagesima.                                                                                         |
|                                         |   | 3. Mortification. — — —                               | { Circumcision.<br>Easter Even.                                                                        |
|                                         |   | 4. Contrition. — — —                                  | Ashwednesday.                                                                                          |
|                                         |   | 5. Sincerity. — — —                                   | 3 after Easter.                                                                                        |
|                                         |   | 6. Love of God, and his Laws. — — —                   | { 4 after Easter.<br>6 and 14 after Trin.                                                              |
|                                         |   | 7. Heavenly desires. — — —                            | Ascension.                                                                                             |
|                                         |   | 8. Faith. { 1. right. — — —                           | Trinity Sunday.                                                                                        |
|                                         |   | { 2. firm. — — —                                      | { 7 after Trinity.<br>St. Thomas.<br>St. Mark.<br>6 in Lent.<br>2 after Easter.                        |
|                                         |   | 9. The imi-<br>tation of { 1. Christ. — — —           | { St. Stephen.<br>St. Paul.<br>St. Philip and James.<br>St. John Baptist.<br>All Saints.<br>Innocents. |
| { 2. Saints. — — —                      |   |                                                       |                                                                                                        |

|                                          |                                                    |                                                                 |
|------------------------------------------|----------------------------------------------------|-----------------------------------------------------------------|
| 1. Safety by                             | { 1. God's providence.<br>{ 2. Guarding of Angels. | { 2, 3, 4, and 20 aft. Trin.<br>{ St. <i>Michael</i> .          |
| 2. Deliverance from                      | { 1. Enemies. — — —<br>{ 2. Judgments.             | { 3 in Lent<br>{ Sexagesima.<br>{ Septuagesima.<br>{ 4 in Lent. |
| 3. Support under Affliction.             | —                                                  | 3 and 4 of Epiph.                                               |
| 4. Defence from evil and supply of good. |                                                    | 8 and 15 aft. Trin.                                             |

1. without the Church. { Jews, Turks, Infidels, { 3 Collects of Good-Friday.  
and Hereticks.

2. within the Church. { 1. For the Ministers, { 1. fit. St. *Matthias*.  
that they may be { 2. diligent. St. *Peter*.  
{ 3. successful. 3 Adv. { 2 first Co-  
2. For the People, that { 1. Truth. { lects of  
they may be kept in { good Frid.  
{ 2. Unity. St. *Sim. & Jud.* { St. *John*.  
{ 3. Peace. { 5, 6, and 12  
{ aft. Trin.

Thus

## *in the Common-Prayer.* 93

Thus when they have been collected and digested into heads, they prove likewise a regular and copious treasury of private devotion. And the *Common-prayer-book* is well styled *the best*<sup>n</sup> *Companion*, being doubtless superior to any other forms, that have or can be made for the Closet, as well as the Sanctuary.

Serm.  
III.

Lastly, As these Collects are excellent in their form, and comprehensive in their matter;

So, thirdly, are they proper and even beautiful in their coherence.

For they are, as we observed, generally formed out of the Epistles and Gospels to which they belong, and to which they have been affixed many hundred years, at least from the days of *Gregory the Great*. And as they are mutually fitted to each other, so are they together excellently suited to the solemn seasons observed by the Church, as hereafter shall be shewn in their proper place. For the several Collects with their Epistles and Gospels have their proper place and course in our Liturgy, and, like the works of God, are *beautiful in their season*.

But as these Collects for the *Sundays*, which vary with the Week, may be term'd Moveable; so there are some, which may be called

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<sup>n</sup> A very useful book thus entitled, collected out of the *Common-prayer-book*.



Serm. Stationary, being standing parts in the

III. Morning and Evening Service: concerning which, I shall only observe, and that briefly, their order and comprehension.

The first Collect is for ° Peace, the other for P Grace, (as they are there entitled and distinguished) the two great and comprehensive goods; the former containing all tempo-

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° This Collect for Peace, and the other for the Evening, are taken word for word out of the *Sacramentary* of *Gregory*, and there is this difference between them: in that for the Morning we pray for outward peace, fittest for every man going forth unto his labour among men, that God would make all men, even *his enemies to be at peace with him*, or defend him from their assaults. In that for the Evening we pray for inward peace; that obtaining the testimony of a quiet conscience, each of us may say with *David*, *I will lay me down in peace*.

P In this Collect, from these words, *safely brought us to the beginning of this day*, Bishop *Cosins* well observes, “ that this shews at what hour Morning-prayer should regularly be said, at the first hour of the day, which is six a clock in the morning, (as is done in the Universities, and Cathedral Churches;) “ and not towards high-noonday, or afternoon, when the morning is past. See the foremention'd Notes printed at the end of *Nicholls's* Comment.

Tho' the Evening Collect be entitled (not as this in the morning is, for Grace; but) *for aid against all perils*; yet it ought to be understood chiefly in a spiritual sense. *Lighten our darkness*, that is, our inward darkness as well as outward, of our understanding as well of the night. And therefore it is said *against all perils*, which may as well arise from our Ghostly enemies, as from thieves and robbers.

Both these Collects for Grace are taken, or rather framed out of the ancient *Greek* Liturgies, as *Dr. Nicholls* shews.

ral,

ral goods, such as are necessary for the body; the latter containing all spiritual goods, such as are necessary for the soul. And in this sense and latitude were they understood by the Compilers of our Liturgy; who therefore closed the Morning and Evening Service here, adding only the prayer of *Chrysostome* and the Blessing. Otherwise how did they answer the words of the *Exhortation*, which was to ask those things that are necessary as well for the body as the soul? But herein they thought they did ask all those things sufficiently \*.

Serm.

III.

But

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\* “ In Quires and places where they sing, here followeth the *Anthem*: the Church thinking this the most proper place for it, where there is a sort of division in the Service. For the foregoing Collects respect our selves; those following respect others: the former are petitions; the following intercessions. An *Anthem* is supposed to come from *Antiphon*, ἀντιφωνεῖ, i. e. vox reciproca, and to signify an Hymn sung in parts or alternately: and in this sense the *Invitatory* Psalm is called an Anthem in the Rubric before it, which is implied by saying, that on Easter-day another Anthem is appointed.

And since the singing Psalms are only permitted in our Church, this seems the most proper place for singing a Psalm, rather than after the second Lesson; and thus I have known it practised in some Parishes, and it were to be wished, it were done so in all, especially where they so far resemble Quires, as to have Organs. 1<sup>st</sup>. Because Parish-Churches should, as much as possible, conform to the customs of the Cathedral Churches, which are as the Mother-Churches to all the Parish-Churches within the Diocese, and should give the rule to them. 2<sup>dly</sup>. Because after the second Lesson there

is

Serm. But we are to consider the Liturgy as it now

III. stands. As then the Collects are comprehensive, so are they well connected to the following prayers, which were afterwards added in the Service. For Peace is the great and summary blessing to us as men, the subjects of Civil government; and Grace is the same to us as Christians, the members of a spiritual Society, that is, the Church. Now because the former blessing is conveyed to us by the wise government of our temporal Rulers, there follows a prayer for the <sup>a</sup>*King*; and because the

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is a proper Hymn or Psalm appointed, which is interrupted by a singing Psalm coming in between. So that by singing it there, you break a positive order of the Church, which by appointing another Hymn forbids it, and moreover you add Hymn to Hymn; whereas by singing it where the Anthem is appointed, you conform to the appointment of the Church, and to the practice of Cathedral Churches; and moreover do honour to the singing Psalms themselves, by making them as Anthems, as they may not improperly be accounted, and to come in as such: for hereby you give them the same establishment as Anthems, which, if sung elsewhere, is only by connivence; and if after the second Lesson, by an irregular connivence.

<sup>a</sup> These two Prayers, viz. for the *King* and for the *Clergy*, are both framed out of *Gregory's Sacramentary*, being nearly the same verbatim: and were inserted by order of Queen *Elizabeth*. But that for the *Royal Family* was inserted by order of King *James* the first, he being the first Protestant Prince that was married and had children. And tho' all three were, till the last Review, printed at the end of the



## *in the Common-Prayer.* 97

the latter is derived to us by the administration of our spiritual Governors, there follows a prayer for the *Bishops* and *Clergy* and charge committed to them. Serm. III.

After this we extend our <sup>r</sup> INTERCESSION to all Nations on earth, that God's *name may be hallowed* among the Heathen, where it is not yet known; and his *kingdom of Grace may come*, where it is not yet preached. But more especially we pray for the Holy Catholick Church, that in it by the guidance and government of God's Spirit, his *will may be done on earth as it is in heaven*: and thus is this Collect visibly built

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Litany, yet they were not part of it, as Dr. *Nicholls* intimates; but were then read in the same place or manner, as they are now expressly appointed.

<sup>r</sup> This Collect was added at the last Review: for before our Church used no general Intercession, but in the *Litany* and in the prayer for the Church Militant, that is, on Fast-days, or at the Communion, at which times these Intercessions were most likely to prevail. However, upon the complaint of the *Dissenters*, who thought our Liturgy deficient for want of such a form of daily Intercession (tho' they themselves observe no days but *Sundays*;) to satisfy all complaints, this Prayer was added to supply the place of the Litany: and for this reason, is to be "used at such times, " when the Litany is not appointed to be said. And therefore Bishop *Gunning*, the supposed author of it, in the College whereof he was head, suffered it not to be read in the afternoons, because the Litany was never read then, the place of which it was supposed to supply.

H

upon

Serm. upon the plan of our Lord's prayer. And I

III. must observe, that as in the Creeds we acknowledge **one holy Catholick Church**; so in our Prayers we always count our own Church, as contained and embodied in it: Wherefore neither in this Intercession, nor in the *Litany*, nor in the prayer for the Church Militant, is there any express mention of the Church of *England*, or of this Church as any ways distinct or separate from others: so great is her charity to all National Churches; and so great her duty to the Catholick Church, *the mother of them all*.

In this Intercession for all mankind, for all Christians, in all wants, there is provided a Clause, whereby any person may be prayed for in particular, if visited with any kind of affliction, especially if with bodily sickness, which is chiefly intended in this place: a gracious provision of our Church, that so sick persons may not for want of her prayers perish like *Asa*; of whom it is recorded for our admonition, that *in his disease he sought not to the Lord, but to the Physicians*. Not but the Church ought to be loved and admired for that form she hath provided "for Visiting the sick at home, founded on that direction; *Is any sick among you? let him call for the Elders of the Church*, (that is, for the Presbyters

2 Chron.  
16. 12.

James 5.  
14, 15.

## in the Common-Prayer.

99

byters or Priests, for so the original word signifies;) *and let him pray over him: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*<sup>f</sup>

Serm.  
III.

After this general Intercession, there follows likewise a general THANKSGIVING. For tho' in the Psalms and Hymns after the Lessons, with the several Doxologies interspersed, we have every where set forth God's most worthy praise; yet it seem'd meet, in a distinct and appropriate form of Thanksgiving, to render thanks for the great benefits we have received at his hands: which according to the first Exhortation we therefore do, beginning with that original blessing, our Creation, then Preservation attended with all the secondary benefits and blessings of life; but above all, because the greatest of all, our Redemption, attended with all the means of grace and hopes of glory: thus ascending gradually thro' the

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<sup>f</sup> Note, that the prayer inserted here, *O God, whose Nature, &c.* is wrong placed, being appointed to come in just before the prayer for the *Parliament*: for there it is placed in the *sealed* books authorised 1662. But being thus inserted here by the error of the Printer, it has continued in all the impressions since. It was placed in the second book of *Edw. 6.* just after the Collect, *in time of any common plague or sickness*; and therefore not first inserted in our Liturgy by order of King *James* the 1<sup>st</sup>, as Dr. *Nicholls* affirms.



## 100 *The Beauty of Holiness*

Serm. long scale of blessings received at God's hand,

III. from temporal to spiritual, from the first to the last, from our coming forth to our returning to him again.

And herein also is a Clause provided, wherein particular persons, "who have been pray'd for, may return thanks. What an honour is this, that the publick thanks of the Congregation should be offered up for mercies vouchsafed to any single member of it? An honour, which none ought to hope or ask for, but those who have before sought the prayers of the Church: and yet a duty, which none that have had the prayers of the Church, should after recovery ever omit, like those ungrateful Lepers, *who being cleansed, returned not to give glory to God.* And as our Lord then upbraided their ingratitude, *were there not ten cleansed? but where are the nine?* So among the many that have been recovered by the prayers of the Church, 'tis to be fear'd there are but few, that "desire "to return praise."

Luke 17.  
17, 18.

Last

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† This Thanksgiving was added also at the last Review, An. 1661. rather to satisfy the *Dissenters*, than to supply any defect in our Service: which seem'd to have sufficiently render'd thanks and praise in the Psalms, Hymns, and Doxologies: And therefore we find, that in the Exhortation, "to "render thanks for the great benefits we have received at his "hands,

## *in the Common-Prayer.* 101

Last of all, our several petitions, which Serm. have been offered up in separate Collects, are III. now summ'd up and reinforced in the prayer of *Chrysostome*: which we direct to the *Son*, relying on his gracious promise, that **when two or three are gathered together in his name, he will grant their requests**; but yet resigning our selves to his wisdom, to fulfill them **as may be most expedient for us**.

This prayer was compos'd by *Chrysostome*, that great Bishop and Ornament of the *Greek Church*, in the Service of which it has been used now above thirteen hundred years. And I must observe, that whereas the prayers of our Liturgy are for the general taken out of the Service of the *Latin Church*, this prayer which summs up and inforces, which is the epitome of, and (as it were) seal to them all, is taken out of the Service of the *Greek Church*; that so our Church might in this most emphatical instance and manner testify her unity and communion with that like-wife.

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" hands, and to set forth his most worthy praise, are put together, as one duty; and that too to come on in the first place, before the duties of Hearing and Praying, which are but inferior to it: Whereas the *Dissenters* put it last of all, viz. after the Sermon. See the *Directory*.

Serm.

III.



After which the Church closeth her Service with that Benedictory \* prayer of St. *Paul*, with which he closed his Epistles, entreating, that the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, may rest upon the Congregation. A Form of Blessing, which the Holy Spirit seems by this repeated use of it to have delivered to the Church, to be used instead of that Form, with which under the Law the Priest dismissed the Congregation. For whereas the Jews worshipped one and the same God with us Christians, but they in the Unity of the Godhead, we in the Trinity of Persons; so the Form of Blessing among them runs in the name of one God (*the Lord bless thee, &c.*) but this Christian Blessing runs in the name of the three Persons, Father, Son, and Holy Ghost. And it has this excellency, that it not only expressly names the three Persons, but also shews the different operati-

Numb. 6.  
24.

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\* This Form, as here used, is rather a prayer, than a blessing : for the Minister pronounces it *kneeling*, as he does the other prayers, and includes himself saying, “ be with *us* all. Whereas were it an authoritative act or form of blessing, he would pronounce it *standing*; and would, as from God and in the name of God, deliver it to the Congregation, not including himself saying, “ be with *you* always.

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*in the Common-Prayer.* 103

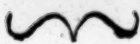
ons whereby each Person concurs in giving it Serm.  
to us ; intimating that it is derived from the III.  
love of God, as the impulsive cause ; obtained ~  
thro' the Grace of our Lord Jesus Christ, as  
the meritorious cause ; and conveyed to us by  
the fellowship of the Holy Ghost, as the in-  
strumental cause.

Thus we have attempted to set before you  
the several parts or Offices of the Morning or  
first Service of our Church ; which upon this  
imperfect view appear so rational in themselves,  
so exact in their proportions, and so apt in  
their connections ; that we may venture to  
affirm, that thus far our holy Mother doth  
*worship the Lord in the beauty of holiness.*



Serm.

III.



## The Litany.



LET us now proceed in order to take a view of the LITANY, which tho' it may seem to be embodied with the Morning Service; yet it is a distinct and separate Office in the intention of the Church, as is evident from the Rubrick before it, which appoints it "to be sung or said after Morning-prayer. Besides, it is an Office of so different and peculiar a form, that it requires and deserves to be considered apart, and to be view'd in its own perfection. For it is so compleat a form of Christian worship, that it may in a manner be called a lesser Liturgy, and ought to be esteemed as the best of Offices of the best of Churches.

As to the signification of the word, *Litany*, the Church herself defines it in the Rubrick, where it is called "a *Supplication*, which is spoken with regard not to the subject but manner of it, as being the most earnest kind of praying, expressed by way of beseeching or entreating; and it was anciently accompanied with Fasting: and thus our Litany

is

## in the Common-Prayer. 105

is appointed on *Wednesdays* and *Fridays*, the Serm. two ancient Fasting days kept by the Church, III. because the *Bridegroom* was then taken away, being sold by *Judas* on *Wednesday*, and Crucify'd on *Friday*. It is also called a *General Supplication*, as comprehending the three kinds of Petition summ'd up by the Apostle; 1 Tim. 1<sup>st</sup>. *Deprecation*, δέησις, that is, petition against evil. 2<sup>dly</sup>. *Prayer*, προσέχνη, that is, petition for good. 3<sup>dly</sup>. *Intercession*, ἐνδοξίς, that is, petition for others. 2. 1.

There are several footsteps of Litanies to be traced out in the Old Testament, among which the most remarkable is that described in *Joel*. Where it was also accompanied with a solemn Fast, and the Priests were ordered to supplicate and to intercede for the house of *Israel*, now like to be devoured by a great army, saying, *Spare thy people, O Lord, &c.* which form Joel 2. of words or Litany they were to repeat, 17. *weeping between the porch and the altar*. In conformity whereto our Church, retaining the same words in her Litany, hath ordered it to be said in the same place, even *between the porch and the altar*, which was anciently the " accustomed place, according to the

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<sup>u</sup> Injunctions 23. of Edw. 6. and 18. of Q. Eliz. *The Priests with others of the Quire shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany.*



Serm. Royal Injunctions still in force, and in which

III. it is accordingly sung in our Cathedral Churches  
 to this day.

Now as this Jewish Litany was first formed upon a publick Calamity, so those most remarkable ones recorded in the Christian Church were framed upon some extraordinary judgments: The first of note was made by *Mamercus* Bishop of *Vienna* (*An.* 460.) upon the incurſion of wild beaſts; which is called the *Leſſer Litany*: the ſecond was made by *Gregory the Great* (*An.* 600.) upon a peſtiferous diſeaſe; which is called the *greater* *Litany*: both ever ſince uſed in the *Latin* Church. Not but the Church hath uſed Litanies, or general ſupplications, from the <sup>x</sup> beginning, tho' perhaps not in ſo diſtinct and ample a form; and that as a ſtanding part of her Service, as never unſeaſonable for her, whoſe portion is affliction “ in this her militant “ eſtate here in earth.

As for our preſent Litany, it was formed chiefly out of the Litany of *Gregory*; ſo that it may boaſt of the ſame author and antiquity,

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<sup>w</sup> *Durandus* gives this account. *Lib.* 9. c. 11.

<sup>x</sup> This appears from the Teſtimonies of *St. Auguſtine*, *St. Cyprian*, and *Tertullian*: and alſo from the Apoſtolical Conſtitutions; wherein we have patterns and ſome expreſſions of *Gregory's* Litany. *Lib.* 8. c. 10. and 13.

## *in the Common-Prayer.* 107

as the Collects. For as he collected those, so he compiled this out of ancient Liturgies, improved with some additions of his own : in-  
much that his Litany is styled by a learned  
writer “ the very quintessence of all former  
“ models. How excellent then is our Litany,  
which is extracted and reformed from and so  
the very quintessence of his ?

As to the accustomed time for using it,  
tho’ (as we said) it be on *Wednesdays* and  
*Fridays*, the fasting days of the Church ; yet  
it is also appointed on the Lord’s-day, tho’ a  
Festival ; for these reasons : 1<sup>st</sup>. because then is  
the fullest Assembly to join in this most impor-  
tant and General supplication : 2<sup>dly</sup>. because  
no day ought to have a more solemn and com-  
pleat Service, than the Lord’s-day, that lead-  
ing Festival of the Church : 3<sup>dly</sup>. because, as  
Bishop *Cosins* remarks, “ these Litanies were  
“ wont in the ancient Church to be said at  
“ the celebration of the Lord’s supper, which  
“ our Church appoints on every Lord’s-day :  
and thus in the Injunctions before-mention’d  
it is ordered, that “ immediately before the  
“ time of Communion of the Sacrament,  
“ the Priests kneel, &c. and sing or say the  
“ Litany.

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y Ham. L'Estrange.

Serm. A Litany then being an earnest or vehement

III. address to the throne of Grace, the earnestness  
 or vehemence of our Litany is seen in all its  
 parts or divisions, namely, in the *Invocation*,  
 in the *Deprecations*, in the *Intercessions*, and  
 in the *Conclusion* :

First, In the <sup>2</sup> *Invocation* : which is addressed (not as in the other prayers to God in general, but) to every Person in the Trinity separately, and then to all the three Persons jointly. By the separate Invocation we are taught to acknowledge every Person by himself to be God and Lord ; and by the joint Invocation to acknowledge also, that there are not three Gods nor three Lords. So that herein is contained a Creed or Confession of Faith ; and not only so, but also a Confession of sin : We say that we are miserable sinners. And as the first Confession of sin in our Liturgy, and that of Faith in the *Apostle's* Creed, were repeated after the Minister by the whole Congregation ; so likewise are these short forms of Invocation, wherein

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<sup>2</sup> It is evident from this Invocation, that it is the practice as well as doctrine of the Church of England, " to worship " one God in Trinity and Trinity in Unity. And therefore 'twould be of little service to the enemies of this doctrine, to have the *Athanasian* Creed struck out of our Liturgy, unless they could get this Invocation also erased out of our Litany.



## *in the Common-Prayer.* 109

both those Confessions are united. But if these Serm. III.  
serve to express our faith and humility, how  
much more our importunity? Nothing in any  
Liturgy, ancient or modern, was ever framed  
more artful or more forcible than this Invoca-  
tion. And tho' the *Pharisee*, who delights  
in long prayers, derides this repeated *ἐλέησον*,  
this short Litany of the *Publican*; yet who so  
repeats it in the Temple with the same Con-  
trition and shame, *smiting on his breast* and  
*not lifting up so much as his eyes to heaven*, Luke 18.  
shall doubtless *return to his house justified ra-*  
*ther than the other.* 13.

The same vehemence of devotion breaths likewise,

Secondly, In the \* *Deprecations*, that is, petitions against evils, whether incident to the soul or body. Now these, being many in number and differing in kind, are cast into small divisions or short heads of prayer, in extent resembling the Collects: which however are not concluded, as the Collects are by a bare assent, the People saying, *Amen*; but by an earnest supplication, the People crying, **Good Lord, deliver us.** Again, whereas

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\* Note, that in these *Deprecations*, the words REBEL-LION and SCHISM were added at the last Review, viz. after the *Restoration*, the foregoing miserable times having given too just an occasion for that addition.

the

## 110 *The Beauty of Holiness*

Serm. the Collects are concluded in general, thro'

III. *Jesus Christ our Lord*, or the like form; after these, all the particulars of his merit, all that he did, suffered, and obtained for us, <sup>a</sup> from the mystery of his holy Incarnation, to his glorious ascension and sending the Holy Ghost, are summ'd up to strengthen and increase our faith. These are called by some *Obsecrations*: and being recited in order by the Minister, and enforced by that repeated cry of the People, *Good Lord, deliver us*; how do we in a manner *take heaven by force*?<sup>b</sup>

The

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<sup>a</sup> Upon all these Bishop *Andrews* makes this remark, 1. his incarnation. 2. nativity. 3. circumcision. 4. baptism. 5. fasting. 6. temptation. 7. agony. 8. bloody sweat. 9. cross. 10. passion. 11. death. 12. burial: That by these twelve instances *God was manifested in the flesh*. But by the three following, viz. 1. his Resurrection. 2. Ascension. 3. coming of the Holy Ghost; that *he was justified in the spirit*. 1 Tim. 3. 10.

<sup>b</sup> Whereas in the Versicles and Responsals, what is said by the Minister and answered by the People, is divided into two sentences, tho' perhaps both pressing the same petition; I observe, that in these the whole is but one sentence. What is said by the Minister, for instance, *From all evil and mischief, &c.* would be imperfect and have no sense, did not the people go on and fill up the sentence, crying, *Good Lord, deliver us*. And therefore in these the People are not directed to, *Answer*, which is in effect to reply to something that is said: whereas nothing is said, till the sentence is fill'd up; nothing is affirmed or desired.

Hence there is an easy answer to that objection of the *Dissenters* against our Litany, that in these forms the Minister prays

*in the Common-Prayer.* III

The same fire of devotion burns,

Serm.

Thirdly, In the *Intercessions*, that is, petitions made in behalf of others, whether against evil or for good, whether *deprecations* or *prayers*.

III.

Now these, being likewise cast into small portions, are not closed neither with an *Amen*, but by an earnest supplication, the People crying, **We beseech thee to hear us, good Lord.** This interchangeable way of worship, performed by turns between the Minister and People, is of the same advantage to the worshippers in the Litany as in the Psalms: it mutually relieves, and yet provokes and inflames the piety of the Congregation.

But with this grateful interchange there is kept up the most exact order. For in the Deprecations from evil, we proceed gradually from the evil of sin to the evil of punishment, from spiritual to temporal, from the greater to the less. In the Intercessions for good, we begin with the **holy Church universal**, then particularizing for the Principal members of

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prays not at all, but the People do it alone. Whereas what is said separately by both, does jointly make up but one and the same sentence: and if that sentence be a prayer, then doubtless they both equally pray. The People are so far from praying alone without the Minister; that unless what he saith, be join'd to their additions, they pray not at all.

that



## 112 *The Beauty of Holiness*

Serm. that part of it, established among us; pro-

III. ceeding in order for the *King* and the *Royal Family*, for the orders and degrees of men in Church and State; first for the Spirituality, then for the Temporality; for all Bishops, Priests and Deacons; for the Lords of the Council, and all the Nobility and Magistrates, and lastly for all the people of this Realm. Then we pray for all kinds of good for all men, for the piety of the faithful, for the conversion of the deceived, for the confirmation of the weak, for the relief of the afflicted, for the preservation of the <sup>c</sup> distressed, for the reconciliation of enemies, for the grant of plenty and things necessary for the body, and lastly for pardon of sins, and the things necessary for the soul: or, as in our Lord's prayer, for our "daily bread, and for "forgiveness of our trespasses. Let those, who accuse our Publick prayers as too general in their forms, view this punctual and regular enumeration in our Litany of all evils that are hurtful to, or of all goods, that are ex-

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<sup>c</sup> Upon that Petition, "*that it may please thee to preserve all that travel by land or by water, all women, &c.*" Bishop Andrews observes, that the Church puts all these Persons together, as being entitled to a double Privilege, *viz.* to be specify'd in the Publick Prayers, and to be exempted from fasting in Lent. See the Notes before-cited.

*in the Common-Prayer.* 113

pedient for the bodies or the souls of men, Sermon.  
either for the Church in general, or for any III.  
of its members in particular, let them seek  
diligently thro' their own boasted performances, whether extemporary or composed, let them search all their assemblies, *and consider diligently and see, if there be any such thing in their worship*, so full in its matter, so regular in its method, and solemn in its expressions, as our Litany, or *hath been heard any thing like it.*<sup>d</sup> But,

Fourthly, the Conclusion is no less excellent than the beginning, winding up and enforcing all with redoubled vehemency and flame of devotion. For how forcible must the supplications of the Church be, when the Priest repeating twice that Invocation, **O Lamb of God, that takest away the sins of**

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<sup>d</sup> Let it be here observed, that all these Petitions, from the beginning of the Deprecations to the end of the Intercessions, are directed to the Son, the second person in the Trinity, as the true and proper object of our worship; which appears from these expressions, *Spare thy people, whom thou hast redeemed with thy most precious blood; by thy holy incarnation, by thine agony, &c. Good Lord, deliver us.* And so likewise is, *We beseech thee to hear us, good Lord.* And so in the close, *Son of God, we beseech thee to hear us: O Christ hear us.* And then, as the Litany began with the Trinity, going on to the Son; so at the close, from the Son it returns to the Trinity again: saying, *Lord, have mercy, &c.*

## 114 *The Beauty of Holiness*

Serm. the world: the People subjoining as often, **D**

III. **Christ, hear us; Lord, have mercy upon us:**  
 then followed and quickned with the alternate  
 repetition of that Primitive Form, or lesser  
 Litany, directed to the Trinity; **Lord, have  
 mercy upon us: Christ, have mercy upon  
 us: Lord, have mercy upon us:** And then  
 shutting up all in that ever acceptable prayer  
 of our Lord: how forcible, I say, how pier-  
 cing must this united cry of the Congregation  
 be? How must it come up unto God, like  
 the cry of the *Israelites*, when *God heard*  
*their groaning, and had respect unto them?*

Exod. 2.  
 24, 25.

The following prayers, which instead of  
*Amen*, the People close respectively with a  
 repeated supplication, **that God would arise,  
 help, and deliver them for his name's sake,  
 and for his honour;** together with the inter-  
 posal of the *Doxology*, and the addition of  
 the Versicles and Responsals unto the end; all  
 these are indeed the language of a sorrowful  
 and afflicted soul: but yet, whatever the  
 rich and happy may imagine, never unsuitable  
 for the lips of every member in every Con-  
 gregation. For I would ask, what son of a-  
 doption is there, that is not also in some sort or  
 degree a son of affliction? What son of man  
 is there, that hath not many enemies among  
 the sons of men, besides his ghostly enemies?

And



*in the Common-Prayer.* 115

And since we are commanded by our Lord to pray daily “ not to be led into temptation, but “ to be delivered from all evil, *which the craft and subtlety of the Devil or man worketh against us*; these Prayers with the following ejaculations are but an enlargement or paraphrase upon those petitions in the Lord’s prayer. And therefore, as that is, so may these, with the same propriety be used by every man, tho’ the happiest of men; and upon every day, tho’ the most prosperous of our lives.

But if any Christian has no visible share of afflictions, if God hath not “ dealt with him “ after his sins; yet a due sense of them should make him of a sorrowful, and of God’s forbearance should make him of a contrite heart. And lastly, if he be at ease himself; yet he should *weep with them that weep*, the poor, the naked, and the miserable, which are far the greatest part of the Church Militant. And such an one cannot be a vital member of the Body; who if any single member suffer, much more if many members suffer, suffers not, sympathises not with them.

If it be asked, with what propriety can that joyful Hymn, *Gloria be to the Father, &c.* be put in the midst of these sorrowful supplications? I answer, thus did holy *David*, in whose Penitential Psalms are in-  
Psal. 6. 8. and 22.  
25.

## 114 *The Beauty of Holiness*

Serm. the world: the People subjoining as often, **D**

III. **Christ, hear us; Lord, have mercy upon us:**  
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The following prayers, which instead of *Amen*, the People close respectively with a repeated supplication, **that God would arise, help, and deliver them for his name's sake, and for his honour;** together with the interposal of the *Doxology*, and the addition of the Versicles and Responsals unto the end; all these are indeed the language of a sorrowful and afflicted soul: but yet, whatever the rich and happy may imagine, never unsuitable for the lips of every member in every Congregation. For I would ask, what son of adoption is there, that is not also in some sort or degree a son of affliction? What son of man is there, that hath not many enemies among the sons of men, besides his ghostly enemies?

And



## *in the Common-Prayer.*      115

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Serm.

III.

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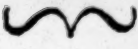
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Psal. 6. 8.  
and 22.  
25.

I 2

terwoven



## 116 *The Beauty of Holiness*

Serm. **III.**  terwoven many triumphant Hymns. And thus the Church, when calling to mind the noble works God did for her in the times of old, naturally breaks forth into thanksgiving, which as naturally quickens her faith, and doubles her importunity in the following ejaculations. When the lamp of devotion is oppressed with sorrow and almost sunk, then the oil of gladness dropt into it causes it to burn again and to flame out the more.

If it be also asked, what need of that manifold Repetition, that is used, as in the foregoing, so particularly in the following \* Versicles and Responsals? I answer, that this is the true voice, or rather cry, of the penitent and sorrowful, extorted by misery, and extorting mercy. Which answer concerning Repetitions in our Service, so often objected, I shall here once for all observe to be sufficient, from the success it gave to one of these very ejaculations, when first used by blind *Bartimeus*. For when he cried out, *Jesus, thou Son of David, have mercy on me*; and when

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\* Note, that all these are taken out of Scripture, or are formed out of Scripture-expressions. It is to be observed likewise, that they are all directed to the Son, the Lord Jesus Christ.

*in the Common-Prayer.* 117

bid to hold his peace, he still *cry'd out a great* Serm.  
*deal the more, Jesus, thou Son of David,* III.  
*have mercy on me*; his cry was heard, and  
his blindness cured. His repetition was made  
no objection by our Saviour to his request:  
but on the contrary, because he cry'd *the*  
*more a great deal*, Jesus was prevailed upon  
to stand still: and thus the poor man succeed-  
ed, not because of his poverty, but because  
of his importunity.

This whole Office is closed with a Collect,  
wherein the foregoing petitions, which have  
been alternate between the Priest and People,  
are now gather'd and collected into one prayer,  
and offered up by the Priest in behalf of the  
People, they only saying *Amen*. For this  
reason, **Let us pray**, is put before it only as  
a mark of transition, as was before explained.  
The subject of this Collect is **to turn from**  
**us**, or to sanctify all our troubles and adverfi-  
ties: and it is taken almost word for word  
from the same ancient repository, as the Li-  
tany is, namely, the *Sacramentary of Gre-*  
*gory*: and whereas it was after his time cor-  
rupted by inserting *the Intercession of Saints*,  
this was not only expunged by our REFORMERS;  
but as an antidote to that corruption, they  
added this sentence, **Grant that in all our**  
I 3 troubles

## 118 *The Beauty of Holiness*

Serm. troubles we may put our whole trust and

III. confidence in thy mercy. <sup>f</sup>

Thus have we gone thro the consideration of this excellent and peculiar Office of our Church: and upon the whole we may affirm, that as in the Liturgy in general we may be said to *worship the Lord in the beauty of holiness*; so in the Litany we worship him in the perfection of beauty.

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<sup>f</sup> Note, that the prayer of *Chrysostome*, tho' here placed, is not appropriated to the Litany; but is common both to it and the daily Morning-service.

The *Dissenters* proposed at the *Savoy-Conference*, that the Litany might be altered and changed into one continued prayer, taking out all the supplications that belong to the people; whereof they exhibited a Form: but both the proposal and the form were rejected. But what they could not get altered, they cease not to disparage: for 'tis with respect to our Litany chiefly, (which certainly throughout, but especially at the conclusion, contains the spirit, energy, and quintessence of devotion) that the *Dissenters* use against our Common-prayer those beggarly comparisons, calling it *shreds, porridge, &c.*



As





**A**S to the **Prayers and Thanksgivings**  
upon several Occasions, it will be  
necessary in this place to add a few  
words.

As private evils, that befall Persons, whether in mind, body, or estate, are provided for in the general “Collect for all conditions of men; so these publick evils, which in like manner befall Multitudes, are here prayed against in particular Collects. For what trouble of mind, sickness of body, adversity of fortune, are to private men; that “wars and “tumults are to the minds, “plague and sickness is to the bodies, “drought and rain, dearth and famine are to the estates of multitudes.

’Tis true: these evils are prayed against in the *Litany*: but there are these differences. 1<sup>st</sup>. In the *Litany* they are deprecated only on certain days, which ought to be done every day, whilst the occasion lasts. 2<sup>dly</sup>. In the *Litany* they are only barely mention’d, and not enough insisted upon or distinguish’d from other evils, that are of a lesser size. 3<sup>dly</sup>. In the *Litany* they are consider’d as absent and accidental; and we pray only to be deliver’d from them: but in these Collects they are

## 120 *The Beauty of Holiness*

Serm. considered as present and actually lying upon us; and we pray to be delivered from under them: In the Litany we pray for prevention; but in these for rescue.

III.  
~~~~~

But tho' these are publick evils, yet being themselves of different extent, sometimes falling upon a Province or County, sometimes upon a City, sometimes upon a smaller district or Village; God *causing it to rain upon one City, and causing it not to rain upon another City*; infomuch that one may pray for rain, whilst the other for fair weather: therefore these Prayers are occasional, to be used by every County, City, or Village, as their several necessities require. But when these evils are so great or so extended, as to become National, then it hath been the custom of our Church to appoint a day of publick Humiliation, with Fasting and a proper Service drawn up for the Occasion. Thus there is no evil of any kind, whether Personal or General; none of any extent, whether Provincial or National; but our Church in proportion widens the *shield of her proper ministry, even prayer*, either to sustain or to ward it off.^s

Amos 4.
7.

Wisd. 18.
21.

The

^s Note, that only the two first Prayers, viz. for *rain* and for *fair weather*, were in the first Book of *Edw. 6.* and then placed at the end of the Communion-service. But in the second

in the Common-Prayer. 121

The Prayer appointed on *Ember-weeks*, Serm. III.
tho' Occasional, yet is not (like the former) accidental; but affixed to certain times of the year: which our Church hath^h appointed to be kept with Fasting and Prayer, “ for those “ that are to be admitted into holy Orders. And herein she follows the constant Custom of the Catholick Church, and that is derived from the original Precedent of the Apostles themselves: who, upon that order of the Holy Ghost, saying, *Separate me Barnabas and Saul for the work, whereto I have called them; when they had fasted and prayed, laid their hands on them, and sent them away.* Acts 13.^{2, 3.} A Custom of the highest importance to be continued for ever in the Church; to the end, that all those appointed to feed the

second Book of *Edw. 6.* these two with the three following, *viz.* in time of *dearth, war, and plague*, were all five inserted in the place, where they now stand. But their respective Thanksgivings were added by order of K. *James* the 1st.

Note also, that the five foregoing Prayers are Deprecations; whereas the three following, *viz.* for *Ember-weeks*, for the *Parliament*, for *all conditions of men*, are Intercessions: these were added at the last Review, 1661.

^h Canon 31. *An. 1603.* decrees, that Deacons and Ministers be Ordained or made, but only upon the Sundays immediately following the *Jejunia quatuor temporum*, commonly called *Ember-weeks*: which Decree is as old as *Gelasius*, who appointed the same about the year 500.

flock

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Serm. flock of Christ, may be true and lawful shep-

III. herds, having *enter'd in by the door*, I mean, the Apostolical way of Ordination, by prayer and laying on of hands of the Bishop; and not Hirelings, *who climb up some other way*.

The other Occasional Prayer “ for the “ High-Court of Parliament, is of the like publick importance to the State, as the former is to the Church; and so both jointly to our Constitution: in which the Church and State are so united and link'd together by the Fundamental Laws of this Realm, that they cannot be divided without being destroyed: A maxim fully proved by the consultations of that memorable *Parliament* which overturned both, and which gave occasion to have this very Prayer added here to our publick Intercessions after the *Restoration*.





The Communion,

O R

Second Service.



S in the Jewish worship there was a larger Sacrifice appointed upon the Sabbaths and great Feasts; so is there an additional Service appointed upon the Lord's-day, and the Festivals of our Church; it being meet, that these holy days, the chief days of the Assembly, should be distinguish'd in excellency from the class of ordinary days: and that they should take in not only all the foregoing Offices, that distinguish'd some days of the Week from others; but that they should have some peculiar Service of their own, whereby they themselves should be distinguish'd from them all. And such is the *Second*

Serm.
IV.

Numb.
28, 9, &c.

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Serm. *cond* Service, as it is sometimes called, and
 IV. not improperly when there is no Celebration
 of the Lord's-supper; tho' this is its true end
 and design, for which it was originally insti-
 tuted, and from which it takes its more au-
 thentick name, the **Communion**-Service.

And as the Church gives it the name of
 the *Communion*-Service, so it orders it to be
 read at the *Communion*-Table: and thus by
 retaining the ancient place and name, as me-
 morials of her Primitive zeal, she testifies to
 all her Children, that there ought to be now
 in these days, as in the days of old, an holy
 Communion, whenever this Service is ap-
 pointed, that is, on every Lord's-day and on
 every Holy-day, whether a Festival or Fast.
 'Tis true: the Church obligeth all her mem-
 bers, that are *Confirmed* by the Bishop, " to
 " Communicate at least three times in the
 " year; but then she exhorts them to fre-
 quency in partaking of these holy and blef-
 sed Mysteries. For this allowance of parta-
 king but thrice in the year is an Act of meer
 Indulgence, forced on her thro' the abounding
 of iniquity in these latter days: and it may
 be justly pleaded on her behalf in this Case,
 as it was in behalf of *Moses* in the case of
 Divorce: *that for the hardness of our hearts*
the

in the Common-Prayer. 125

the Church suffereth this ; but from the be- Sermon.
*ginning it was not so.*ⁱ IV.

But let us proceed to consider the Form of the Service itself. Now it seem'd good to the Church, that the Celebration of this Sacrament which Christ himself ordained, should begin with the prayer which he himself taught: both being pledges of his love left to

ⁱ It was an ancient Custom in the Church, to be traced up as high as the third Century, to sing an Anthem in this place, called the *Introit* ; because while this was singing, the Priest made his *Introit*, that is, entrance within the *Septum* or rail of the Altar : Which *Introit* was usually a Psalm suited to the day or solemnity. And this Custom was ordered in the first Book of *Edw. 6.* and tho' omitted in the Rubrick of the second Book, yet it has been and is still continued down in our *Cathedral* Churches, and in Quires and places where they sing.

Now in many *Parish*-Churches, instead of this Anthem is commonly sung a Psalm : which is very proper, tho' the Minister should not go up to the Communion-Table ; and rather the more so, when he doth not : because this interposal of a Psalm makes a separation and distinction between the two Services, which ought to be thus made by distance of time, when it cannot be done by difference of place. Not but in all *Parish*-Churches, (as well as in Quires) where it can be done with convenience to the Congregation, this Service ought regularly to be said at the Lord's Table : a thing which Bishop *Beveridge*, that great Saint and Ornament of our Church, and great admirer and promoter of our Liturgy, much desires and insists upon, as useful to remind People, that there ought at least to be a Sacrament, tho' there be not, on every Sunday and Holy-day.

his

Serm his Church, for her daily use, and endless com-
 IV. fort. The Lord's-prayer must be the most pro-
 per introduction to the Lord's-supper. And
^k St. *Jerome* affirms, that Christ taught it his
 Apostles to be said at the holy Communion ;
 whence he and all the Ancients do expound
 that Petition, *Give us this day our daily
 bread*, of the body of Christ, that *bread of
 life*, which in those times was *daily* received.
 And our Church doth in her Catechism thus
 expound this Petition, that therein we pray
 our heavenly Father " to send us all things
 " that be needful as well for our souls as
 " bodies.

After this most proper beginning, there
 follows a prayer no less proper, for Sanctifi-
 cation. For without purity of heart, or in
 the Psalmist's phrase, *washing our hands in
 innocency*, 'tis high presumption to *go to his
 altar*. The bread, that Christ gives us in
 the Sacrament, is his Body : and concerning
 this spiritual bread, that objection of the Jews
 is very just, *how can Christ's disciples eat
 with unwashen hands* ? Not but this prayer
 is here placed as a preparative likewise for the
 following recital of the Commandments. For

Exod. 19. as the people were by God's order *sanctify'd*
 14.

^k Docuit Apostolos, ut quotidie in Corporis illius sacrificio Credentes
 audeant loqui, Pater noster, &c. Hieron. adversus Pelag. lib. 3.

before

in the Common-Prayer. 127

before the first publication of them ; so ought we to have pure hearts, before we be fit to hear them rehearsed. Serm. IV.

After this preparation, the Priest “ turning
“ to the People rehearses distinctly the ten
“ Commandments : the benefit whereof may
be considered with a double respect ; 1st. with
a particular regard to the holy Communion ;
or, 2^{dly}. with a general regard to their stand-
ing and intrinsick use.

First, With regard to the Communion, this
rehearsal of the Commandments, with the sup-
plications of the People subjoined to each, is
an excellent preparative for receiving those
holy Mysteries : for it contains those peniten-
tial acts, which the Church requires. For in
its Exhortation for the worthy participation
of the Lord's Supper it thus directs. “ The
“ way and means thereto is : First to exa-
“ mine your lives and conversations by the
“ rule of God's commandments : and where-
“ insoever ye shall perceive your selves to have
“ offended, either by will, word, or deed,
“ there to bewail your own sinfulness, and
“ to confess your selves to almighty God,
“ with full purpose of amendment of life.
Now whilst each Commandment is reading,
every Communicant ought by a secret recol-
lection, at least of his grosser sins, to examine
his

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Serm. his own conscience; and being conscious

IV. wherein he hath offended, (for alas! who is there that liveth and sinneth not?) he then may “ bewail his own sinfulness, with the rest crying out, **Lord, have mercy upon us;** and also strengthen his “ purpose of amendment, adding, **And incline our hearts to keep this Law.** The keeping of the Commandments is one of the three things, we did “ promise and vow in our Baptism: and the hearing of them rehearsed distinctly to us must be of peculiar use, when we are going to renew that Vow in the Lord’s-supper. Not but without this relative use of the Commandments,

Secondly, The Rehearsal of them, in the manner prescribed, is of general and standing advantage to Christians. For I would ask, what can be of greater advantage to them, than the familiar knowledge of those things, the performance whereof is the condition of Salvation? Now our Saviour hath said, if *thou wouldst enter into life, keep the Commandments.* Moses, to inforce the keeping them, faith, *They shall be in thine heart: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.* Doubtless this recital of them in the hearing of the People has all these effects: for
it

Mat. 19.
17.

Dent. 6.
6, 8.

in the Common-Prayer. 129

it regularly reprints them upon their memories, which otherwise would as regularly be worn out and effaced by the impressions of their weekly affairs. And the People themselves being obliged “ after every Commandment to ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, what do they at each rehearsal, but as by a new tie, *bind them for a sign upon their hands, and as frontlets between their eyes?*¹

Serm.
IV.

¹ It is to be noted, that the Priest in rehearsing the Commandments, speaks as from God, and therefore is ordered, to “ turn himself to the People : whilst they receive them kneeling, the posture of reverence and submission to what God commands, and of humiliation for the breach thereof, Bishop *Andrews* thus describes the manner of it, which doubtless he used himself, and which he enjoined in his Diocese. “ The Priest after the Collect, descends to the door of the *Septum* or rail, makes a low adoration towards the Altar : then turns to the People, and standing in the door, readeth the ten Commandments, as from God, whilst they lie prostrate quite to the end, as to God speaking.

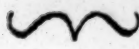
This must be the custom of our Church in his time : for he could not thus describe the manner of the ancient Church, because the rehearsal of the Commandments was never appointed in any Church, ancient or modern, but only in the Church of *England* : So that this is an excellency peculiar to our Liturgy.

It was first appointed in the second Book of *Edw. 6.*

K

After

Serm. After the Commandments fitly follows, a

IV.  prayer for the *King*, he being *custos utriusque Tabulae*, the guardian of both Tables; so that he is not not only the DEFENDER OF THE FAITH, but of the Law. But whatever men may annex to the Titles of Kings or Sovereign Princes, yet the Defence of both is by God himself vested in their Office. And for this cause hath he commanded us to pray for them, *first of all*. And according to this command our Church hath placed these Collects for the *King*, being two for variety, *first of all*, almost in the beginning of this Office, even this highest Office of her whole worship, wherein all Intercessions are most available. For since in the holy Sacrament God giveth us his own Son, *how shall he not with him also freely give us all things?* And that this Intercession for the *King* may not fail thro' the indevotion of the People, the Priest calls upon them to join earnestly therein, by that Exhortation, **Let us pray.**

1 Tim.
II. 1, 2.

Then comes on the Collect for the Day: of which having already spoken at large, I shall now consider, according to my promise, the relation which each Collect with its proper Epistle and Gospel do jointly bear, and how they are together fitted to the particular Sundays to which they are affixed, and all in their

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their course to the solemn anniversary Seasons
observed by the Church. Sermon.
IV.

Now there are three Great and leading Festivals, observed from the beginning by the Catholick Church, which are among the Lesser, as Princes among their Nobles: These for their greater solemnity have several days or weeks appointed to attend and, as it were, wait upon them in their Procession.

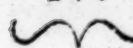
Thus the *Nativity* of Christ, our only Lord and Saviour, hath the four weeks of *Advent* appointed as its forerunners; and it may be said of these, as it was of *John Baptist*, with regard to Christ's coming; that they are as *messengers to prepare his way before him*.

Easter, the day of Christ's Resurrection, next in order and dignity to that of his Nativity, hath not only all *Lent* as a general Preparative; but a whole week, called the *holy week*, as a peculiar Attendance to go before it; and moreover two days set apart to follow after.

Whitsunday, the third great Festival, hath not indeed so great an Attendance to go before it, only the Sunday after *Ascension*; yet it is honoured with two days set apart to follow in its train: neither could there be more; since the following days are set apart

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Serm. for the solemnity of the Ember-week.

IV.  Now in all these preparatory seasons or intervals between these Feasts, the Epistles and Gospels with the Collects, which is generally taken out of them, are fitted to and point towards the great Festival that comes on.

For instance ; those appointed for the four Sundays in *Advent* set forth the various comings of Christ ; and are as the gradual dawning of the morn, before the rising of *the Sun of Righteousness*. From *Christmas* to *Epiphany* the Church sets forth Christ's humanity, that he is very man, “ of the substance of “ his Mother born in the world. Thus the Feast of *Circumcision* declares him not only to *be made of a woman*, but also *made under the Law*. But after *Epiphany* the Church manifests his Divinity, that he is very God, “ of “ the substance of the Father, begotten before “ all worlds. Thus in the first Sunday after *Epiphany*, the Gospel manifests his Divinity, by his miraculous answers to the Jewish Doctors : in the second, by his turning water into wine : in the third, by his healing the Leper : in the fourth, by his stilling the winds and waves with his word.

From *Septuagesima* Sunday the Church looks forwards towards the great Festival of *Easter*. That Sunday with the two following

in the Common-Prayer. 133

may be called the Lesser *Lent*, they being Serm.
preparative to that long solemn season, as that IV.
is to *Easter*. Now *Lent* being instituted and kept
in imitation of Christ's fasting forty days and
forty nights, from the beginning of it on *Ash-*
Wednesday, all the Epistles and Gospels with
their Collects appointed for the Sundays, have
one general aim, namely, to produce in us
repentance and death unto sin, tho' each Sun-
day for variety propounding different ways.
The 1st. exhorting to patience in afflictions :
the 2^d. to temperance and abstinence from all
uncleaness : the 3^d. to strictness of life and per-
severance : and so in the rest.

Having thus *crucified the whole body of sin*
in *Lent*, at *Easter* we are made partakers of
a joyful Resurrection : we are rais'd from the
death of sin to the life of righteousness.
Wherefore from *Easter* to *Pentecost* or *Whit-*
sunday the Epistles and Gospels run in a con-
trary tenor, tending to raise in us joy, hope,
newness of life, and the like. For the Church
having at *Easter* put off her sackcloth, the
penitential garb of *Lent*, is all this season re-
presented in her Services, as girded with glad-
ness : which at last is compleated by the
coming of the Holy Ghost the Comforter, as
on the day of *Pentecost* or *Whitsunday*.

Psal. 30.

11.

Serm. And now the third Person in the Trinity

IV. being also fully revealed to the world, together with the Father and the Son, from whom he proceedeth, the Sunday following is a Feast instituted in honour to all the three Persons, the Feast of *Trinity*, which might be called the great *Epiphany*, being the manifestation of the Three Persons, as the other *Epiphany* is only of the Son.

Lastly, during that long interval from *Trinity* till *Advent*, the Epistles and Gospels have also but one general view and tendency, to raise in us the several fruits and gifts of the Spirit, and all holy and spiritual affections. So that all the services of this long course of Sundays may be considered as looking, either backwards with a grateful regard to the Feast of *Pentecost*, from which all those graces, that make our services acceptable, flow; or forwards with an awful regard to *Advent*, the time of our Lord's coming, for which those graces prepare us: either as testifying, that the Holy Ghost is come; or as fitting us by his aid against the coming of our Lord.

Thus then the Epistles and Gospels are not cast into our Liturgy at random, or as it should happen; but are placed every one in its order, being suited severally to their proper days, and all jointly to the seasons, which
come

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come between and are govern'd by these cardinal or great Festivals. Serm.
IV.

Tho' I have traced out to you this admirable order of our Church in so particular a view, yet it will be useful and edifying to present you also with that more general scheme, wherein that great Prelate, Bishop *Cosins*, hath excellently represented the wisdom of our Church. These are his words. " The Church
" hath not appointed Epistles and Gospels,
" but upon special relation to the time where-
" in they are read. And it is admirable to
" see, with what order and wisdom all things
" are disposed and brought in *tempore suo*,
" that they might be the more kindly for
" the putting us in mind of what we are a-
" bout, or what we have to do. The whole
" year is distinguished into two parts: the
" time of Christ's living among us here on
" Earth, which is the First; and our time of
" living here after his example, which is the
" Second: for the First are all the Sundays
" appointed from *Advent* to *Trinity-Sunday*:
" for the rest are all the Sundays after *Tri-*
" *nity* to *Advent* again. (*Veteres distinxe-*
" *runt hæc duo Tempora in tempus Domi-*
" *nicæ Dispensationis, & in tempus nostræ*
" *peregrinationis.*) And because the first
" part is conversant about the life of Christ,

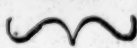
Serm. “ and the mysteries of his Divine Dispensation,

IV. “ therefore, beginning at *Advent* is the me-
 ~~~~~ “ memory of his Incarnation celebrated, and af-  
 “ ter that his Nativity, then his Circumcision,  
 “ his Manifestation to the Gentiles, his No-  
 “ nage, his Doctrine, his Miracles, his Passi-  
 “ on, his Burial, his Resurrection, his Ascen-  
 “ sion, his sending the Holy Ghost, all in a  
 “ most absolute order: in all which we see  
 “ the whole story and course of our Saviour,  
 “ in manifesting himself, and his divine my-  
 “ ries, to the world. So that the Gospels  
 “ read through all this part of the year, have  
 “ their chief end and purpose, to make us  
 “ know and remember with grateful hearts,  
 “ what excellent benefits God the Father  
 “ hath communicated to us first by his Son,  
 “ and then by the Holy Spirit, making us  
 “ the heirs of heaven, that before were the  
 “ sons of Hell: for which unspeakable good-  
 “ ness, we do most fitly end this part of the  
 “ year, with giving praise and glory to the  
 “ whole blessed Trinity.

“ The Second part, which contains all the  
 “ Sundays after that, being for our guidance  
 “ in the Peregrination that we have living in  
 “ this world, hath for it such Gospels in or-  
 “ der appointed, as may most easily and  
 “ plainly instruct and lead us in the true paths  
 “ of



*in the Common-Prayer.* 137

“ of Christianity ; that those which are Re- Sermon.  
“ generated by Christ, and Initiated in his IV.  
“ Faith, may know what virtues to follow,   
“ and what vices to eschew. Thus in the  
“ First part, we are to learn the Mysteries of  
“ the Christian Religion : in the Second, we  
“ are to practise that which is agreeable to  
“ the same : For so it behoves us, not only  
“ to know that we have no other foundation  
“ of our Religion but Christ Jesus, born, cru-  
“ cified, and risen for us ; but farther also to  
“ build upon this foundation such a life as he  
“ requires from us. And because the First  
“ part ends with *Pentecost*, the giving us a  
“ new Law in our hearts ; therefore the Se-  
“ cond is to begin with the practice of that  
“ Law : that as the Children of *Israel* did  
“ pass thro’ the Desert by the direction of  
“ *Moses*, so we may pass thro’ this world by  
“ the guidance of our Saviour, and overco-  
“ ming at last our spiritual enemies, we may  
“ come to our heavenly dwelling-place, and  
“ there remain with him for ever.

Thus have we seen at large the wondrous order and disposition of the Epistles and Gospels appointed for the *Sundays*. As to those belonging to the days of *Saints*, these are chosen out and ordered so as do honour indeed directly to those *Saints*, which they do  
either

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Serm. either by reciting their writings, or recording

IV. their actions, or recommending their example.

But forasmuch as these days have no real glory of their own but what they derive from Christ, who is *glorified in his Saints*; therefore they do all ultimately respect, and some pay immediate honour to the great Festivals of our Lord. Thus the Days of <sup>m</sup> St. *Andrew* and St. *Thomas* come before and usher in our Lord's *Nativity*; of <sup>n</sup> St. *Stephen*, St. *John*, and St. *Innocents* immediately follow after.

<sup>m</sup> St. *Andrew* is placed first in the order of *Saints*, because he was first called by Christ.

<sup>n</sup> St. *Stephen* seems to be placed first after Christmas-day, because he was the first Martyr: St. *John* next, because the Disciple whom *Jesus* loved, and so next him in affection. Then the *Innocents*, because their Martyrdom was the first consequent upon Christ's Birth or Nativity. Some give also this mystical reason both for their place and order; that *Martyrdom*, *Love*, and *Innocence* are first to be magnify'd, as wherein Christ is most glorified.

Because the *Saints* enter'd into joy thro' sufferings, therefore their Days are usher'd in with a *Vigil* and Fast on their *Eves*; partly to prepare us for the more solemn keeping of the day following; and partly to signify to us, that we too after a few days of mortification and sorrow shall pass into a joyful Eternity.

For this reason there is no *Vigil* on the *Eve* of St. *Michael*, because the Angels did not enter into joy thro' sufferings, but were placed there from their Creation. There is none likewise on the *Eves* of St. *Mark*, or of St. *Philip* and St. *Jacob*; because these fall between *Easter* and *Whitsuntide*, upon which joyful season all Fasts were forbidden.

And

*in the Common-Prayer.* 139

And the Rest are placed at regular distances, Sermon. not crouding together, that they may not IV. confound nor injure each other's lustre; but yet may all severally keep up and set off the glory of the Lord. These days are placed in our Calendar, as the Planets are in the Firmament: For as those move round the Sun, borrowing their light from him, with which they enlighten the Earth; so these attend upon and receive their glory from the *Sun of righteousness*, which they cast round upon his Church. So then in the Greater Festivals Christ is glorify'd in his Person directly; but on the Lesser he is glorify'd in his *Saints* by reflection.

Thus then there is a relation and mutual dependence in the whole system of the Epistles and Gospels "used throughout the year. Thus much as to the beauty of their order.

As to the excellency of their matter, those appointed for the Sundays contain the most choice and principal parts of the *New Testament*, as the *first Lessons* for the Sundays do those of the *Old*. Now as the ° Epistle was instituted to represent the Law preceding the Gospel,

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° Note, that tho' some of the *Epistles* be taken out of the *Acts*, and the *Old Testament*; yet they may be properly called *Epistles*, as taking their denomination from the greater part: This is a figure often used in Scripture itself. However to satisfy



Serm. Gospel, and is therefore read first; so the

IV. matter of it is generally moral or preceptive:  
 ~~~~~ But the subject of the Gospel, which represents the whole Gospel or preaching of Christianity, is both Historical and preceptive, relating what Christ either did or taught.

And whereas the Law was but dark and full of terror in proportion to the comfortable light breaking forth in the Gospel, therefore it was an universal custom in the *Eastern Church*, as ^P St. *Jerome* affirms, “ at the reading of the Gospel to set up lights even at mid-day, not with design therefore, as he infers, to dispel the dark, but give a testimony of rejoicing. Besides this significant Ceremony, there have been two peculiar honours paid to the *Gospels*, which continue in our Church to this day.

The First is, that all the Congregation stand up at the reading of them, as being the word of the Master; whereas at the reading of the Epistles, they are indulged the posture of sitting, as being the words of the Servants.

satisfy the *Dissenters* even in this trifling objection, at the last Review there were added in the Rubrick these words, “ *or portion of Scripture appointed for the Epistle.*

P *Per totas Orientis Ecclesias quando legendum est Evangelium, accenduntur luminaria, jam sole rutilante: non utique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum. Hieron. adv. Vigilant.*

This

in the Common-Prayer. 141

This reverence the Catholick Church, through-
out the *East* and *West*, hath always paid to
the Son of God above all other Messengers.

Serm.

IV.

And our Church generally continues the practice of the same, tho' not mention'd in her Rubrick; as being recommended by antiquity, tho' not enjoined by authority: A reverential custom, surely very meet to be kept up every where in honour to the Son of God, but especially in this Church and Nation; since no less is paid to our *King* himself, at the reading of whose Commissions the highest Court among us, even of our *Nobles*, stand up and uncover the head.

Secondly, The other honour paid to the *Gospel*, was, that after the naming of it, all the People standing up, said, *Glory be to thee, O Lord*. This usage borrowed from ancient Liturgies our *Reformers* continued in *Ours*: and tho' afterwards discontinued in the Rubrick, yet this was done thro' neglect, not by ^a authority. And notwithstanding since

^a This Bishop *Cosins* affirms upon this point. This (*viz.* *Glory be to thee, O Lord*) saith he, was appointed in King *Edward's* Service-Book, and is still used, however it came to be left out here. I think it was done by the Printer's negligence: for the Statute at the beginning of this Book says, nothing shall be altered but a few words in the Litany, and a Clause at the delivery of the Sacrament. So that if it had pleased the Printer, this might have stood still.

the

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Serm. the last Review all things are established in our
 IV. Liturgy; yet custom still continues the use of
 this ancient Form in most Cathedral and in
 many Parochial Churches: and the voice of
 Custom is in Civil cases the voice of Law.

The rehearsal of the NICENE Creed follows
 the Epistles and Gospels, as that of the *Apo-*
stle's Creed followed the Lessons; and this
 for the same reasons, namely, because as *Faith*
comes by hearing, so with the mouth the Con-
fession of it is made unto salvation. But besides
 these general reasons, the rehearsal of our
 Faith before the receiving the holy Commu-
 nion is founded on higher ends. 1st. It being
 meet that all should first profess the same Faith,
 who partake of the same Mysteries: for surely
 if no stranger, nor uncircumcised person could
 eat of the Passover, that typical Sacrament;
 much more no stranger to the Christian Faith,
 or unbeliever should partake of the real Sacra-
 ment of the Lord's Supper. 2^{dly}. As the ac-
 knowledgment of the Articles of our Christian
 Faith is part of the Vow made at our Baptism;
 so ought the same acknowledgment to be re-
 peated at the Lord's Supper, wherein we re-
 new that Vow.

Exod. 12.
 43, 48.

It is not my business to consider the sub-
 stance of this Creed neither, nor to run thro'
 its Articles: wherefore I shall only here ex-
 plain

in the Common-Prayer. 143

plain and recommend those two ancient Customs, of turning towards the Altar, and of bowing at the name of *Jesus*, when we make these Confessions of our Faith. Serm. IV.

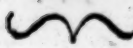
As to the first, it was the custom of the ancient Church to turn to the Altar or *East*, not only at the Confessions of Faith, but in all the publick prayers. And therefore **Epiphanius*, speaking of the madness of the Imposter *Elzeus*, counts this as one instance of it among other things, that he forbad praying towards the *East*. Now this is the most honourable place in the house of God, and is therefore separated from the lower and inferior part of the Church, answering to the Holy of Holies in the Jewish Tabernacle, which was severed by a Veil from the Sanctuary : and the holy Table or Altar in the one answers to the Mercy-seat in the other. As then the Jews worshipp'd, *lifting up their hands towards the Mercy-seat*, and even the Cherubims were formed with their faces looking towards it : so the Primitive Christians did in their worship look towards the Altar, of which the Mercy-seat was a Type. And therefore the Altar was usually called the Ta-

* *Epip. L. Har. 19. c. 19.*

† See *Thorndyke* of Religious Assemblies, and *Sparrow's* Ration.

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Serm. bernacle of God's glory, his chair of State ;

IV.  the throne of God, the type of Heaven, Heaven itself : for these reasons did they always in praying look towards it. But in rehearsing our Creeds this custom is still more proper and significant : for we are appointed to perform it *standing*, by this posture declaring our resolution to stand by (or defend) that Faith, which we have professed : so that at these times we resemble not so much an Assembly, as an Army : As then in every well-marshalled Army all look and move one way, so should we always do in a regular Assembly ; but especially at the Confessions of Faith, all “ Christ's faithful Soldiers should shew, that they hold the unity of Faith by this uniformity of gesture,

The other usage, of bowing at the name of *Jesus*, is founded on that Scripture, where Phil. 2. 9, 'tis declared ; that God *bath given him* *cc.* *a name which is above every name : that at the name of Jesus every knee should bow, and every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.* Now tho' the Rubrick be silent herein, yet the *Canon* of our Church thus enjoins : “ that when in time of divine Service the “ Lord Jesus shall be mention'd, due and “ lowly Reverence shall be done by all persons “ sons

in the Common-Prayer. 145

“ fons present, as hath been ^f accustomed; Serm.
“ testifying by this outward Ceremony and IV.
“ gesture their due acknowledgment that the
“ Lord Jesus Christ, the true and only Son of
“ God, is the only Saviour of the world, in
“ whom alone all the mercies, graces, and
“ promises of God to mankind, for this life
“ and the life to come, are fully and wholly Can. 18.
“ comprised. 1603.

Now if such Reverence be due to that great and ever-blessed name when it is mention'd in the *Lesson* or *Sermon*, how much more in the *Creeds*, when we mention it with our own lips, making confession of our Faith in it, adding the very reason given in the *Canon*, that we believe in him, as the **only Son, or only begotten Son of God**: and when too we

^f Which is thus explained by the *Injunctions* of Q. *Elizabeth*. Whensoever the name of *Jesus* shall be in any Lesson or Sermon, or otherwise in the Church pronounced, that due reverence be made by all persons, young and old, with lowliness of courtesie, and uncovering the heads of the mankind, as thereunto doth necessarily belong, and hath heretofore been accustomed. *Injunct.* 52. 1559.

Bishop *Cosins* saith, this should be done principally at reading the Gospel: because then also we *stand* up in honour to Christ and his Gospel.

This custom is very useful against the *Arians* and other enemies of our Lord's Divinity; and therefore never more strictly to be kept up than in these days, wherein those enemies abound.

Serm. do this *standing*, which is the proper posture
IV. for doing reverence?

After the Creed the SERMON is appointed. Now as to the Preaching used in the Church of *England*, if we consider either the excellency or frequency of it, we may justly affirm, that if any Church under heaven *hath wherewithal to glory on this behalf*, our Church *hath much more*.

As to the excellency of it, this praise has been long yielded to our Clergy both at home and from abroad, by the universal voice both of *Protestants* and *Papists*. And the reason of it is apparent: for no Nation under heaven hath such Seminaries of Learning in all kinds, as this Nation hath, or any thing like them; I mean, our two renowned UNIVERSITIES. And if ever the enemies of our Church would come up against this City of our *Sion* to take and to destroy it, that policy of *Holofernes* against *Bethulia* will be most effectual, to seize upon *these fountains of her waters*.

And as to the frequency or plenty of the word preached, which continually flows from these fountains, this provision of our Church, which appoints a Sermon once on the Lord's-day, must appear sufficient, yea abundant; if we look back to the scarcity of it in the days of the *Reformation*, when the provision

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provision of a Sermon was but ^t quarterly; Serm. and for many years after but ^u monthly. IV. Wherefore this present Provision of our Church, in appointing one Sermon on the Sundays, ought to be accepted with all thankfulness. And in truth a greater plenty than this turns not to our nourishment, but only creates in us a waste and a wantonness: that appetite in many after a multitude of Sermons is no other, than that of the *Israelites*, when not content with the regular provision of the daily Manna, *they required meat for their lusts*. Far be it from me, that I should discourage or straiten the Ordinance of Preaching: but God forbid, that the enlarging of that should ever straiten the Ordinances of divine worship, or be esteemed before them; God forbid, that ever in the Church of *England* the Sermon, how excellent soever, should be valued before the Service, which is incomparable. For to what end do we come to the house of Prayer? Is it to adore God, or to admire men? Is it to praise him for the excellency of his great-

^t That all Parsons and Vicars shall make or cause to be made in their Churches one Sermon every quarter of the year. Injunct. Edw. 6. 1547.

^u That the Parsons shall preach in their Churches one Sermon every month of the year, &c. Injunct. Q. Eliz. 1559.

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Serm. nefs, or them for the excellency of their ta-
 IV. lents? Should this plenteous provision of
 ~~~~~ preaching be ever again exalted and abused  
 to the neglecting, despising, and disparaging  
 of our publick worship, as it was before  
 the great Rebellion, it might well pro-  
 voke God to take it again from us; and, in-  
 stead thereof to feed our lusts with preaching,  
 as he did the *Israelites* with quails, till it  
 Numb. *came out of their nostrils, and became loath-*  
 11. 20. *some unto them.* It was a remarkable saying  
 founded on the reason of things, that a  
 preaching Church cannot stand: and it is al-  
 so founded on the judgments of God, that a  
 Church, which places its religion in preach-  
 ing, shall never stand.

After the *Sermon* the Congregation, tho' there be no Communion, yet is not dismissed without prayers and the Blessing.

The Prayer for the CHURCH MILITANT con-  
 tains in it *supplications, prayers, and inter-*  
*cessions, and giving thanks for all men, for*  
*Kings, and all in authority,* as the Apostle  
 directs. Which expression of our universal  
 Charity is highly necessary, when there is a  
 Celebration of the Lord's Supper: but when  
 there is none; yet being a general Interces-  
 sion, it is necessary to fill up and compleat  
 the *Second Service*, which is a distinct Ser-  
 vice,



## in the Common-Prayer. 149

vice, and in the first Institution was performed at different times <sup>w</sup>. Serm. IV.

Last of all comes the BLESSING to be given “ by the *Priest*, or *Bishop*, if present. This was so highly esteemed in the Primitive times, that none durst go out of the Church till they had received it, as was enjoined by several Councils. And when they received it, they did it kneeling or bowing down their heads. And this was done in imitation of the Jewish manner, which is thus described. *When the Service was finished, the High-priest lifted up his hands over the Congregation to give the blessing of the Lord with his lips, and they bowed themselves to worship the Lord, that they might receive the blessing from the Lord the Most-high.* Thus did the *Jews*: for they considered it as the blessing not of man, but of God. They had indeed his express promise for it, when given in the publick worship. *And the Lord spake unto Moses, saying, Speak to Aaron and his Sons, saying, On this wise shall ye bless the Children of Israel: The* <sup>x</sup> *Lord bless thee,*

*Eccius*  
50. 21.

*Numb. 6.*  
22.

L 3

and

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<sup>w</sup> This Prayer is an abstract of the *Litany*, and is the same in substance as to the chief materials, tho' contracted into a Collect; which in ancient Liturgies was called *Συναπτή Καθολική*, or *Catholick Collect*.

<sup>x</sup> Note, that the Form of this Christian Blessing runs in the

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Serm. and so on : *and they shall put my name upon*  
 IV. *the Children of Israel, and I will bless*  
 ~~~~~ *them.*

The same authority to Bless, yea and greater authority than this, seems to be given to the Ministers of the Gospels. *For into whatever house they shall enter, and shall say, Peace be to this house; if the Son of Peace be there; that is, according to interpretation, if He that dwells there, do not hinder it by his wickedness or reject it thro' unbelief, then their peace shall be upon him.* If not, if he be not capable nor worthy of their Blessing, *it shall turn to them again.* And if this virtue be annexed to the Blessing of the Bishop or Priest, so as to go and come with it, when bestowed upon a private house; how much more when dispensed in the house of God, in his name and by his command, over the holy Congregation. As many of them doubt-

Luke 10.
6.

the name of three Persons, Father, Son, and Holy Ghost, into which we are Baptized : and therefore seemingly most proper for the use of the Christian Church : however the *Calvinists* chuse to make use of the *Jewish* Form.

Note also, that the *Rubrick* orders this Blessing to be given by *the Priest or Bishop* : and therefore it ought not to be pronounced by a *Deacon* ; much less by the People : and therefore their repeating it after the Priest, is not only a token of gross ignorance, but an unjust usurpation upon the Priestly Office.

less

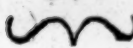
in the Common-Prayer. 151

less as are sons of peace, as are capable and desirous thereof, upon them shall the Blessing of the Minister rest: but from them that are not, that either neglect or reject it, *his Blessing shall turn to him again.* Sermon. IV.

I have now gone through the design I proposed: a work, if less entertaining, yet I hope the more edifying: a work, I am sure, at no time unserviceable, in these times not unseasonable. We behold then our publick Service from one end to the other, from the Exhortation to the Blessing: and tho it be laid out in so narrow and imperfect a delineation, yet upon the whole we may well close with that exclamation of the Prophet concerning *Sion, how great is its goodness, and how great is its beauty!*

And I ought not to omit that memorable Testimony, worthy not only to be fixed upon Record, but to be *engraven upon the horns of the Altar*, which was given our Common-prayer by the *King and Parliament* in that Act, which established the use of it. That it was BY THE AID OF THE HOLY GHOST, *with uniform Agreement concluded and set forth, &c.* May it ever enjoy the same Testimony from their Successors; and may they ever support, strengthen and invigorate those

Serm. Laws, which have been placed as a fence a-

IV. bout it; that no persons whatsoever presume under the highest ^y Penalties to preach, declare, or speak any thing in derogation, depraving, or despising of the said Book, or any thing therein contained, or any part thereof.

I shall now make some general Observations upon our Liturgy: And,

First, From the perfection of it I observe, that the *Form of bidding prayer* is not itself a prayer, nor could be such in the intention of the Church: for,

1st. Such a Prayer in the Pulpit is wholly superfluous. For the Common-prayer is perfect in its extent: therein we have already pray'd for all things necessary for the soul and body. What need therefore of this addition, where there is no defect? This prayer then of the Minister, be it ever so excellent, can be but repetition: this supply can be but superfluity. But alas!

2^{dly}. It must be far inferior also to the Common-prayer. For this is perfect in its form, as well as extent: as therein we pray for all things, so we pray for them in the best manner; even (as we have seen) *in the beauty*

^y Act for Unif, 1 Eliz.

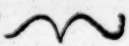
in the Common-Prayer. 153

of holiness. And whatever some ignorant and conceited people may imagine, yet God forbid that any Minister of our Church should be either so conceited or ignorant, as to bring his own composures into comparison with the prayers of the Church, which let such know, (if such there be) the finer they are, are the more improper; and the more delicate, still the more nauseous.

As this Pulpit-prayer would be but an inferior and superfluous addition to our Service; so the Church, which does nothing in vain, design'd it to be, not a prayer, but a direction or exhortation to the People; telling "them before-hand, what they are at that time more especially to pray for in the Lord's-prayer, as the judicious *Sparrow* explains it.

Now the very form of it declares thus much: for were it a prayer, it would be addressed to God; whereas it is directed to the People. Thus it begins: "*Ye shall pray for Christ's holy Catholick, &c.* and so runs all along; "*ye shall also pray, &c.* and in the body of it the Minister saith, "*and herein I require you most especially to pray for the King's most excellent Majesty,* without doubt speaking to the People, not to God. Then he recites all the King's Titles

Serm.
IV.



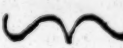
Serm. tles at length, which were it a prayer would

IV. be neither necessary nor proper : otherwise the Church had doubtless inserted them in all, at least in some one of, the prayers for the King.

Lastly, As the Form itself, so the posture of the Minister in delivering it, which is standing, shews it to be an Exhortation ; which would be kneeling, were it a Prayer : And therefore when he hath in this Exhortation recited the several heads of prayer, for which the people are to join with him summarily in the Lord's-prayer, he then together with the People kneeleth down, and prayeth, saying the Lord's-prayer, wherein the People ought to accompany him.

But farther, if this Form of bidding prayer were changed into an actual Prayer, it would be the very same in substance as the prayer for the Church Militant : and if it were drawn up, *as briefly as conveniently may be*, it would be nearly the same in the expressions. If then this be used before the Sermon, the other coming after it, would be but repetition. But alas ! these prayers as they break thro' the intention of the Church, so commonly go beyond the extent of her directions. For they are so far from being drawn up, *as briefly as conveniently may be*, that I do affirm, that they generally

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generally equal in length all the prayers of Serm.
the foregoing Service (exclusive of the Litany) IV.
put together. 

This Prayer of the Minister before the Sermon, be it of what sort or size it will, is not only contrary to the intention of the Church, but also to the Law of the Land: which in the same * *Statute*, wherein it establishes the Book of Common-prayer, Enacts, “ *that if*
“ *any Minister whatsoever shall use any o-*
“ *ther open prayer, than is mention'd and*
“ *set forth in the said book, he shall be sub-*
ject to deprivation and imprisonment. “ *By open*
“ *prayer is meant, saith the Act, that prayer*
“ *which others are to come unto and hear in*
“ *common Churches and private Chapels.*

Now these Constitutions and Laws were founded on the highest reasons. For when before the great Rebellion men began to transgress those bounds, changing this Form of bidding prayer into an actual prayer, and therein venting their own enthusiastical effusions, they quickly brought the Common-prayer into contempt, and thereby the Church and State into ruin. *Behold then what a great fire a little matter kindleth.* The abuse of this *Canon*, as inconsiderable as it may seem to some, was one main cause

* Prim. Eliz.

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Serm. and engine, that brought on the Rebellion;

IV. those wicked Ministers making the Pulpit the trumpet of sedition more by this Licence of praying it it, than of preaching from it.

Since then this private prayer of the Minister before the *Sermon* is an innovation, contrary to the intention of the Church and Law of the Land: since it must be in itself wholly superfluous and far inferior to the Common-prayer; and since in its consequences it tends directly to the *derogation*, and *despising*, if not *depraving* of it; and hath once proved actually destructive to it, and thereby to our Church itself; we hope that the Friends both of our Church and Liturgy will approve the resolution of those, who, pursuant to the late INJUNCTIONS, chuse rather to return to the former usage, enacted by authority; than to go on in an error, crept in only by connivance.

Secondly, I observe in favour of our Liturgy, that it sets a firm guard to the Doctrine of the ever-blessed Trinity, and fences it in on every side.

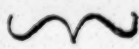
The frequent rehearsals of the Doxology are so many witnesses to it. The several Creeds rehearsed at their appointed times, the *Apostle's* daily, the *Nicene* weekly, the *Athanasian* monthly, are placed (as it were) at several

in the Common-Prayer. 157

several Stations to guard it. The Invocations in the Litany, addressed to each Person separately, and then to all jointly, tho' an accidental, are an immoveable defence to it. The Feast of *Trinity* is the appointed Anniversary, fixed in our Calendar, not only to be a guard, but to give glory to it. And as if all this care were not enough, as none can be too much, I cannot but remark, that on the three great Festivals and their *Octaves*, *Christmas*, *Easter*, and *Whitsuntide*, the Collects at the conclusion give equal glory to the three Persons, running thus, **tho' Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, or in the unity of the same Spirit, ever one God, world without end.** And lest the conclusions in the other Collects generally running in the name of **Jesus Christ our Lord**, should imply any inferiority in the Son as touching his Godhead, and so not the proper object of worship with the Father, there is one standing Collect in the Morning and Evening Service, that is directed to the ² Son; and that it may be the more remarkable, it is that prayer,

Serm.

IV.



² Which appears from this expression, *gathered together in thy name*: and therefore it concludes not, as the other Collects, in the name of *Jesus*, because directed to him.

which

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Serm. which fumms up and reinforces all the rest, I

IV. mean, the prayer of *Chrysostome*.

Thus is our Liturgy a faithful guardian of this Fundamental Article of the Christian Religion, upon which all our Orthodoxy in the lesser points depends, and from the corruption of which all Heterodoxy, Scepticism, and Error, naturally spring. Hence it was a general Observation to the eternal renown of our Liturgy, that when it was swept away in the torrent of the Rebellion, many damnable Doctrines, strange Heresies, and strange Sects, new species and spawns of Religions grew up and covered the Land. When this with the Priesthood was driven out of the Sanctuary, it came to pass, that *the Cormorant and Bittern possessed it, the Owl also and the Raven dwelt in it; there the Vulturs also were gathered, every one with his mate.*

Thirdly, I observe in behalf of our Liturgy, that as it promotes Orthodoxy in us, as Christians; so doth it Loyalty in us, as Subjects: a Duty, which our Church binds upon our Consciences in her *Articles, Homilies, and Constitutions*; but in her Liturgy puts into our mouths, and confirms and sanctifies by prayer. This she doth in every division of her Service. First in that ejaculation, *O Lord, save the King*; then in a full distinct prayer for the

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the *King*, another for the *Royal Family*, both together exceeding in length even the intercessional prayer “ for all conditions of men : Serm. IV.

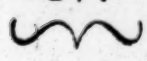
In the Litany are three distinct petitions for the *King*, and one for the *Royal Family* : In the Communion-Service, which consists but of few prayers, there are two provided for the *King* : and lastly, in the prayer for the Church Militant, there is again an express intercession for him : Thus in the daily Service there is a double, but on the Sundays and Holydays there is a fourfold supplication for him. And that excellent King and Martyr, who dy'd for and with this excellent Church, was so sensible of her abundant Loyalty testify'd in her publick worship, that he thus declares in that memorable observation of his, “ one “ of the greatest faults some men found with “ the Common-prayer-book, was this, that “ it taught them to pray so oft for him.*

Yet it teaches and obliges her members to pray as oft for every one, that sitteth on this Throne. And after all shall the imputation of Disloyalty be ever charged upon the Church ? Is this the return to her repeated supplications ? Nay, shall her Loyalty be thought inferior to, or even compared with

* *Einav Bar. c. 16.*

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Serm. that of the Sectarists; who, whatever they do in

IV.  their prayers, yet in their principles disown the King to be *supreme head* of the Church; nay, who disown the King's Supremacy, not only as we hold, in opposition to the *Pope*, but also his Supremacy in opposition to the People; for whom, as they assert, Kings are ordained, and by whom they may be resisted? Shall her Subjection be less secure, who acknowledges before the Altar, that God is **the only ruler of Princes**, and that **we obey them in him and for him**, and that this is **according to his blessed word and ordinance**; shall, I say, her subjection be less secure, than that of *Those*, who assert that Kings are accountable to their People, and that Resistance is the right and ordinance of Nature? My Brethren, should we in vindicating, yea commending our Church on this behalf *hold our peace*, the very stones of the Sanctuary, where these prayers are daily made, *might cry out* against us. If her Children be at any time seduced into disloyalty, let them answer for it in their own persons: but 'tis injustice, as well as ingratitude, to charge it upon the Church: for 'twas never Law with God or man, *that the Parent should bear the iniquity of the Children*.

Fourthly,

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Fourthly, I observe of our Liturgy, that as it eminently promotes Loyalty in us, as Subjects ; so doth it mutual charity in us, as Neighbours. Serm. IV.

Now this it doth both in the people towards each other, and in them all towards the Minister, and in the Minister towards them ;
“ between whom (as Bishop *Sparrow*’s words
“ are) there daily and interchangeably pass
“ in the hearing of God and in the presence
“ of his holy Angels so many heavenly ac-
“ clamations, mutual provocations, joint pe-
“ titions, songs of praise, confessions of one
“ faith. As for instance, when the Priest
“ makes their suits, and they with one voice
“ say, *Amen* : or when he joyfully begins,
“ and they with like alacrity follow, dividing
“ betwixt them the sentences, each striving
“ to shew his own, and to stir up others zeal
“ to the glory of God, as in the Psalms and
“ Hymns : or when they mutually pray
“ for each other, the Priest for the People
“ and the People for him, as in the sentences
“ before the Morning Collects : or when the
“ Priest proposes to God the People’s neces-
“ sities, and they their own requests for re-
“ lief in each of them, as in the Litany : or
“ when he proclaims the Law of God to
“ them, as in the Commandments ; they sub-
M joining

Serm. “ joining their acknowledgment of their trans-

IV. “ gression, and supplication for grace to per-

“ form them : all these interlocutory forms of adoration must of necessity beget and inflame a mutual love of the people to each other, and a joint love of all to the Priest. For where there is such an union in worship, there cannot be much dissention in life : where the People offer up so many prayers and intercessions for each other, they cannot entertain thoughts or measures to revenge, *bite, and devour one another*. Again, it unites the affections of the People to their Minister, by whom, with whom, and for whom, they pray daily unto God. From his lips they receive absolution ; and who is he, that will requite with an accusation ? By him they are dismissed the Sanctuary with a blessing ; and what is he, that can at the door return it with cursing, by saying or doing any manner of evil against him ?

What then can be said more to the advantage of our Liturgy, than that it makes men good Christians, living “ in the true faith and “ fear of God ; good Subjects, living “ in “ humble obedience to the King ; and good neighbours, living “ in brotherly love and “ charity one to another ?

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Fifthly, The last observation, which I would make upon our Liturgy, and which I would fix upon mens minds, as worthy observation, is this; that the Church hath had great regard to the honour and comfort of the People, in that they are appointed either jointly to accompany the Minister, or to bear a separate part, in almost all the whole compass of the Service: which therefore justly claims an equal regard, esteem, and honour from them, especially in comparison of and before the way of the *Dissenters*. For among them the People are wholly excluded: they are not appointed, nor allowed to join in any part, not so much as in the Confession of sin, nor in the Confession of Faith, not in the Lord's-prayer; not allowed to offer up the least ejaculation, not even to say, *Amen*. Whereas in our Service the People, as is shewn in the foregoing observation, are all along appointed and called upon to join with their voices: neither are they any where excluded, but where 'tis improper for them to be admitted.

Wherefore let the *Sectarists* deride our Common-prayer as an Idol, and the frequenters of it as superstitious; let them mock, as of old, at our People, saying * “ that pleasing

* Preface to the *Directory*.

Serm. “ themselves with their presence at that Ser-
 IV. “ vice, and their lip-labour in bearing a part
 “ in it, they harden themselves in their igno-
 “ rance ; yet let our People themselves glory
 in it as their high privilege, and hold it fast
 as their blessed advantage : and if in this thing
 be their ignorance, may they be more and
 more harden’d in their ignorance. However
 let those instructors of the ignorant be in-
 structed in one thing ; that this way of the
 People’s bearing a part in the Service was not
 only used by the * Ancients, but that for this
 very reason the Service itself was called *Com-
 mon-prayer*.

But then, my Brethren, since ye are so
 highly favoured and honoured in our publick
 worship ; surely as this should induce you to
 love, honour, and esteem it ; so should you
 study to express this your acknowledgment by
 joining only in those parts, which are appoint-
 ed you ; and by no means intrenching upon
 the parts appropriated to the Minister : which
 I shall again recite to you, to fix them upon
 your memories.

First, Such are the pronouncing the ABSO-
 LUTION and the BLESSING : these belong to the
 Priest alone : they are essential to his Office :

* *Justin Martyr*. Apol. 2. *St. Aug.* Epist. 118.

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and no man can take to himself the honour of Serm.
pronouncing these, any more than of the Of- IV.
fice itself. Wherefore when the Priest stand-
ing up pronounces these, I entreat above all
things that the whole Congregation, being
upon their knees, would attend and receive
them with silence; and not declare the gross
ignorance of the heart by the least motion of
the lips.

In like manner when he readeth the EX-
HORTATION, what an absurdity is it for the Peo-
ple to repeat it after him? For are all Priests?
Where then is the Congregation? Or do all
Exhort? Who then are to listen to the Ex-
hortation?

It were much to be wished, that not only
in these cases of absurdity, but that even in
the prayers, where the People are bound to ac-
company the Minister with the heart, they
would not do it also with the lips; and this
not because of any corruption, but only be-
cause it breeds confusion. For this reason in
the Confession of sin, where they are to ac-
company the Minister, the *Rubric* directs
them to do it only *with an humble voice*:
Why? lest the sound of all should turn it in-
to the noise of a Multitude, and not the
voice of a Congregation. 'Tis evident from
the *Rubric*, that the Church never intended

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Serm. that the People should repeat the words of the
 IV. Prayers after the Minister, but only as he directs, that at the end of each they should
 † ANSWER, and say, * *Amen*. Now to whom should the People Answer? Not to themselves; for that is an absurdity: No, but to the Minister, who hath alone offer'd up the Prayer for them, and which they make their own by sealing it with an *Amen*. If they say *Amen*, they have no need to repeat the Prayer: or if they will repeat the Prayer, they have no need to say *Amen*: for what is this, but to make Answer to themselves?

† Rubrick after *Absolution*.

* *Amen* is used at the end of the Prayers, Creeds, and in the *Communion*: and has accordingly different Senses.

After a prayer it is *requesting*, *So be it*, or this is my desire. After the Creed it is *affirming* join'd with confession: *So it is*, or this is my belief. After the Curses in the *Communion* it is barely *affirming*, namely, that these Curses are due to such Transgressors; but without any act of wishing or requesting, that it may fall upon them. The words are, "Curst *is* he that, &c. and not curst *be* he.

It is to be said by the People, (not the Clerk alone) as the
 * Hieron. Rubrick after the *Absolution* directs. * St. Jerome says, that it
 in 2. Pro- was pronounced in such a manner by all the People, that it
 æm. Com. resembled the sound of Thunder. In the † *African* Church,
 in Gal. where they prayed standing, at pronouncing *Amen* they
 † Clem. raised themselves on tip-toe, to express their earnestness.
 Alexand. But whatever our posture or voice be, let it be always said
 Stromat. with an earnest heart, and that by all.
 l. 7.

This

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This too general custom of repeating the Sermon. Prayers after the Minister hath not the least apology for itself, but that it is a custom: it is doubtless a disservice to the worshipper, as well as a disorder to the worship. Sure I am, it rather weakens than helps the intention of the mind: it runs out sometimes into a work of the lips, (as 'tis objected) and not of the heart, too visible among the ignorant sort, and therefore more excusable; I wish it were only among them, some hastening on before, some coming after, others falling in together, with a promiscuous uncertainty: insomuch that St. Paul's reproof to the *Corinthians* in a like disorder, might be very applicable to many of our Congregations; *should those come in, that are unlearned or unbelievers, hearing all speak together, would they not say, that ye are mad?* The complaint of this disorder being often made by you yourselves, may the better be born from us. For we do not say these things to cast a snare upon any, nor to entangle or hinder any person's devotion; *but only for that which is comely, and that you may attend upon the Lord without this usual distraction.* What rule then, my Beloved, would you desire for your behaviour in the Church? The best, the only rule is to

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Serm. observe the rules laid down in her *Rubrics*,
 IV. not to go beyond them in doing more or less,
 ~~~~~ not to intrench upon the Priest's Office by improper repetitions, nor to neglect your own by a slothful silence; but conforming in all things to her orders, in time, in voice, and in gestures, ye shall not fail to *worship the Lord in the beauty of holiness*.

And now what remains, but that we rejoice and joy together in our exceeding great happiness, and that in the best of things, our Religious Worship, an happiness far superior to what other Churches or Sects enjoy, or rather fancy they enjoy. As to *Popery*, from which we reformed, tho' its worship be so adorned and beautify'd with variety, yet it is sadly stain'd with errors and idolatry; besides it is said in an unknown tongue: but however were it clear'd from these objections, yet the frame of it, as laid out in the *Roman Breviary*, is so broken, perplexed, and obscured, that it is scarce an intelligible, how then a reasonable Service? And as to the whole body of the *Dissenters* among us, besides their foundation in *Schism*, no trivial sin, what can be said in vindication of their Worship, when considered in its own meanness; much less when compared with the excellency of ours? Where-

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in there is no Confession of sin made by the People, no Absolution given by the Minister, no appointment of Psalms, no choice of Lessons, no rehearſal of the Creeds, no variety of Collects, no Litany, no Commandments, ſeldom the Lord's Supper, ſeldomer, if ever, the Lord's Prayer: wherein alſo there are no ſolemn Feſtivals obſerved; ſo far from it, that not only the *Leſſer* ſet apart in memory of the Apoſtles and Saints, but alſo the *Greater* hallow'd to the honour of our Lord himſelf, of his Nativity, his Reſurrection, and ſending the Holy Ghoſt, Feſtivals which the Catholick Church hath ever celebrated, are had in deriſion. Inſomuch that if I would ſet the comparison between them and us in a true light; there is the ſame diſproportion between their worſhip thus unform'd and indigeſted, and Ours appearing in its daily beauty and moving round in its annual courſe; as there was between the face of this world, when it was a Chaos *without form and void*; and when after the ſix days work it was finiſhed, enjoying all the form and motions of the preſent creation.

And yet ſuperior as our Form of Worſhip is to them both, it has been ſucceſſively deſtroyed by both; by *Popery* when in its infant eſtate; by the *Diſſenters* when come to its full

Serm.

IV.



Serm. full strength. And at both times it was sealed

IV. with blood; under *Popery* with the blood of its Compilers, under the *Dissenters* with the blood of its Royal Defender. And having been twice thus gloriously Sealed, and twice as miraculously Restored, and that even out of the last great Deluge, God seems to have established an everlasting Covenant with it, that *there shall not any more be the like flood to destroy it.* And there seems many blessed Omens, that it shall stand fast and flourish: For besides the many gracious assurances of protection from the THRONE, the People likewise seem universally set in its defence. The Church with its Priesthood was never more generally beloved, its Worship never more frequented, its Altars never more crowded, than at this day. And no wonder: for to all the middle ranks of mankind it is the chief delight, and to the poorer sort it is the only comfort they have in this world: the only refreshment they have after their weekly labours, is to *behold the fair beauty of the Lord, and to visit his Temple*; whose house is open to the poor as well as the rich, and at whose altars the hireling is as welcome as his Lord. Whereas the great men, the wealthy, and the mighty, have a thousand other ways and places of delight  
and

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and amusement: they can frequent the Theatres day after day, where no time is too tedious, nor expence too great. But to the middle ranks of the world, and to the lower and poorer sort, which together make up the bulk of mankind, to these, I say, the houses of God are the only places of resort, of comfort, and delight. No wonder therefore, that they generally love above all things the Church with its Worship and Ministry, whilst the other are apt to neglect and to treat them with derision. Thus it was with Christ the Master, and thus it will always be with his Servants; that *the Elders*, and the chief among men, *set them at nought; but the common people hear them gladly.*

Let us then rejoyce together, Ministers and People, in our mutual happiness, that we are born and bred up in the bosom of this Church; where we are enter'd by Baptism, instructed in her Catechism, seal'd by Confirmation, nourish'd by the Sacrament, taught by the preaching of the Word, honoured and comforted by her publick Worship. But what returns can we make to our holy Mother, *for all these benefits she hath done unto us?* What but to love, honour, and obey, and to defend her against all her Enemies. In the  
Camp

Serm.

IV.

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Serm. Camp of *Israel* the Tabernacle with the Tribe

IV. of *Levi* was placed in the middle of the encampment, and all other Tribes encamped round about : and thus in our *Israel*, all Orders, Professions, and Ranks of men, resembling the several Tribes, should in their proper stations encamp about the Church with the Sons of *Levi*, the Clergy, to guard them from the adversary. We who wait at her altars, besides the common ties of other Christians, have peculiar obligations as Ministers, to love and to defend her to the uttermost. As for myself, I believe and am persuaded, that she is the best Church now in the whole world : that her worship is the nearest to the Primitive form, in as great purity and *beauty of holiness*, as she is capable of in this state of imperfection. I firmly believe, that the Orders of Bishops, Priests, and Deacons, established in her, in which all other Protestant Churches are deficient, I believe these three Orders to have been appointed by Christ himself, and every where planted by the Apostles. And I trust every true Member, much more every true Minister of this Church, is ready and willing to joyn with me in this persuasion ; and being thus persuaded to joyn with me also in this profession, with regard to our Established

Church :



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Church : that by God's assistance, (for with-  
out that all our professions are but presumpti-  
ons) by God's assistance, *if I should die with*  
*it, I would not deny it in any wise.*

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*Now to God the Father, God the Son,  
and God the Holy Ghost, be ascribed  
all honour and glory now and for ever.  
Amen.*

F I N I S.



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